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Chronicle

The War.—The second battle of the Marne is still in progress, and is marked by the efforts of the Germans to extricate themselves from the dangerous salient in which General Foch's counter-offensive involved them by his attacks on both its western and eastern sides.

*Bulletin, July 22, p.m.-
July 29, a.m.*

The Germans, as was inevitable, are retreating, under constant pressure from the Allies, and it is believed that they are merely holding up the advance of the Americans, British and French, until they have prepared a strong line of defense, along which it is expected they will soon make a determined resistance. Various conjectures have been made as to where this line will run and as to the magnitude of the results which will turn on the issue of the great battle, but the Germans' plans have apparently been changed several times during the week. The Allies are striving to bottle up the Germans in a region between the Aisne and the Marne, and the Germans are fighting desperately to make their escape. The outcome is still problematical.

The advance of the French on the western side of the sector has had the most important results, the progress of the Americans on the southern side has covered the greatest distance, and the gains of the British on the eastern side have been comparatively slight. This inequality, however, has been the result of the varying degree of resistance offered on these different fronts by the Germans.

The Allied advance which last week had reached the outskirts of the city of Soissons, has been checked, largely because the Germans were determined to hold the city at all costs and also because its capture held out but slight military advantage to General Foch. Similarly the Allied advance just south of Rheims, although it has been pushed forward enough to relieve the danger of Rheims, has been held up some twelve miles east of Fismes. The reason for this is that the Germans concentrated large bodies of troops at this point, as it was of vital importance for them to keep the mouth of the salient open, otherwise their entire force of 500,000 men and their immense supplies would face absolute disaster. The principal endeavor of the Germans has been to withdraw their troops from the southern and south-

western sides of the salient, and as a consequence it is in these two portions of the fifty-mile front that the Allies have made their greatest progress.

Between Soissons and Oulchy-le-Chateau the Allies have made but little advance during the week, the latter place being strongly held by the Germans and situated on a plateau with very steep sides. By pushing along the Ourcq river, however, the French finally compelled the evacuation of the town and took Bruyeres. This success, together with the fact that an advance of more than ten miles had been made in a northeasterly direction from Chateau-Thierry to a point within about three miles of Fere-en-Tardenois brought the entire German line near the Marne into danger and resulted in a withdrawal of the German troops on a front of about twenty miles to a line which ran through Bruyeres, Villeneuve, Courmont, Passy, Cuisles, la Neuville and Chamuzy. Both Fere-en-Tardenois and Ville en Tardenois were under the fire of the Allied guns. Later the Americans and French took Fere-en-Tardenois, and entered Champvoisy, Athenay and Olizy.

In the vicinity of Montdidier the French have made a considerable advance, and at Massige they have recaptured all the territory lost by them at the beginning of the German drive. The British have

Other Fronts made some local gains between Albert and Arras and south of Merris and Meteren. In Albania the Allies have captured the entire mountainous district dominating in the right bank of the Devoli above the confluence of Holta River; they have also taken the villages of Izgyuba and Kokoshovo.

With the capture of Simbirsk, on the Volga, Czecho-Slovak troops now control territory on the right bank of the river as well as on the left. Professor T. G. Masaryk, commander of these forces, has instructed them to remain in Siberia to be a nucleus of the Allied expeditionary army that is expected to enter Asiatic Russia. The leader of the Czecho-Slovak troops recently cabled Professor Masaryk: "We ask for instructions as to whether we should leave for France or whether we should stay here to fight in Russia by the side of the Allies and of Russia. The health and spirit of our troops is excellent."

By a proclamation made by President Wilson on July 23, the Government assumes for the duration of the war full control of all telephone and telegraph lines in the country. The order went into effect

**Government Takes
Over Land Wires**

July 31. The proclamation provides that the Postmaster-General shall have the supervision, control and operation of the entire wire system on land, but ocean-cable lines are still in the hands of private corporations, and the radio systems are already managed by the Navy Department. Postmaster General Burleson's first act was to appoint a committee composed of John C. Koons, First Assistant Postmaster General; David J. Lewis, a member of the United States Tariff Commission, and William H. Lamar, Solicitor for the Post Office Department, to take general charge of the situation. Mr. Burleson will act as Chairman of the committee. The President's proclamation provides that the two telegraph systems and the 9,000 or more telephone units taken over all receive a rental to be determined later, and for the present the companies' officers and employees will retain their positions. By another proclamation the President assumed control on July 25 of the Cape Cod Canal which connects Cape Cod with Buzzard's Bay, Massachusetts, is seven miles long and about nineteen feet deep. Work will at once begin at dredging the Canal's channel to a depth of twenty-five feet.

According to reports from Washington Japan and the United States have reached a virtual agreement on the primary points under discussion concerning the help to

**American-Japanese
Agreement**

be given to Russia. The Allied forces, which will include American, British, French and Japanese troops, but will not be in large numbers, have no other purpose except to establish communications between Russia and Japan and the United States, to move the bases of supplies closer to European Russia, and to afford sufficient military protection to the railroad lines. There is no intention whatever to reconstruct Russian boundaries, but merely to afford Russia the possibility of obtaining supplies, should that country elect to fight Germany. No military aggression is contemplated nor any interference with the wishes of the Russian people, whose sovereignty the Allies are determined to respect. The terms of the agreement have not yet been officially accepted, but it is known that both Japan and the United States are as one on the purpose of extending aid to democratic Russia and of protecting themselves and Russia from the autocratic designs of Germany.

The following dispatch of the Associated Press sent from Havana shows that Cuba is not content to render mere moral support to the Allied cause:

Other Items

Cuba will send at least one regiment of regulars to France as well as all the volunteers who offer themselves for service in Europe, according to the Military Service bill adopted by the House of Representatives last night. The bill will come up in

the Senate today. Provision is also made for the sending of a military commission to the United States, France, England and Italy. Formation of a Cuban aviation corps which will be trained in the United States is provided for in a decree signed by President Menocal. The Government has several hundred applications from civilians desiring to enter the aviation corps for service in Europe.

Siam also is prepared to enter actively into the struggle. More than 500 airplane pilots, according to Prince Valdyakara, Secretary of the Siamese legation at Paris, are ready to leave for France to take up aerial service.

The fifth national Congress of Turkestan has proclaimed Turkestan to be a republic, in alliance with Russia, and composed of the following districts: Semiretchinsk, Syr-Darya, Turgai, Samarkand, the Trans-Caspian province, Khiva and Bokhara.

The friendship which exists between Belgium and the United States makes King Albert's answer to President Wilson's congratulations of last week very pleasant reading. His tribute to the heroism of American soldiers is especially gratifying:

I read with emotion your cordial telegram. In the name of all the Belgians, I heartily thank the eminent Chief Magistrate of the great American nation.

The great weight carried by his every word imparts special value to the sympathy which he kindly expresses to me in his own name and in that of his compatriots.

I have it at heart to pay homage to the heroism displayed by the American troops on the battlefields of France, which heroism has just been crowned by such splendid victories.

America has begun in earnest to redeem the pledge given to Belgium more than a year ago.

France.—An article entitled "The Order We Await" recently appeared in the *Nouvelles Religieuses*, edited by M. René Bazin, and called upon the Government of

**France and Official
Prayers**

France officially to invoke the help of Almighty God and to ask for prayers from the Faithful. A strong letter of approval was sent to the editor by the Archbishop of Rheims, Cardinal Luçon, and the subject was given further consideration in a letter from the President of the Ministry, M. Clemenceau. The Cardinal wrote:

I chanced to read in the *Nouvelles Religieuses*, May 15, the article you entitled "The Order We Await." Permit me to subscribe most heartily to all you say and to offer you my respectful congratulations.

Indeed, we await with impatience, and ardently long to hear that order by which the men who have the honor to represent France before God and before the nations shall fulfil their imperative duty to their charge and officially implore the Divine assistance. It is a humiliation for our native land to be the only country whose rulers have not called for national prayers in connection with the war now afflicting all the world. There is no valid reason to justify such an attitude, which has been obstinately maintained even to the present moment. All our friends deplore it; our enemies alone rejoice because of it. Is not the welfare of the country the supreme law against which no human law may avail: *Salus populi suprema lex?*

The King of England at the beginning of 1915, the President

of the United States in October, 1914, and only recently on "Memorial Day," May 30, besought all their people to render solemn supplication to the Most High that He might grant them the necessary light and help. We need not be ashamed to imitate such lofty examples. The country which is so justly proud of her incomparable history will rejoice to behold those who are set over her destinies implore, at this moment of national crisis, the God whom Clovis and Joan of Arc invoked.

With what eagerness would not the Bishops of France assemble the people for solemn prayers, if demanded by the public authorities on the occasion, for instance, of the fifth anniversary of our country's entrance into the war, or in commemoration of the acceptance of our cause by the Allies—prayers to which the Government would give a truly national character by officially participating in them!

Such an act would in the sight of all the world reflect honor upon the statesmen who should dare to lead in this movement; it would offer a final refutation to the reproach of atheism now cast at official France; and all our Allies would join us in prayer, as they have joined us in arms, with a joyous enthusiasm.

To this letter M. Clemenceau replied, in the name of the President of the Republic, that full right was given to all the citizens to worship freely in their churches, and that they could there perform the public ceremonies in question. He then continued:

Without doubt you desire official participation of the civil Government at these acts of religion. But you have already foreseen the answer that I must give in attesting that we are confronted with the decisive obstacle of the law. The power which the Government holds comes from the law alone. You will therefore understand that it is not possible for me to countenance the rejection of this law.

After enunciating these false principles, based upon the philosophy of atheism, M. Clemenceau added that he none the less appreciated the lofty sentiments which inspired the Cardinal's words, and that all efforts of whatever kind, made for the triumph of France, would meet with the sympathy of the Government and of all Frenchmen. In this way, he believed, was that union of souls to be attained towards which all were aspiring. Cardinal Luçon's utterances were approved in open letters by the Archbishop of Lyons, Cardinal Maurin, and by the Bishop of Perigueu and Sarlat. The latter strongly insisted, against M. Clemenceau, upon the duty of praying to God not merely as men, but also as citizens. Were the citizens only concerned, or was not France herself bleeding and endangered?

Ireland.—The *Labor Gazette* in reviewing the state of the Irish linen industry finds conditions none too good, especially in the Belfast district. Ireland supplies Great

Irish Linen Industry

Britain and the Allies with nearly all the fine linen necessary for aeroplane wings, leaving very little linen for export purposes, and the Control Board is endeavoring to stop the export trade of material suitable for any essential national need. "This policy is being carried out gradually," says the *Irish Weekly Independent*, "but it hits the Irish industry especially, as the Irish mills were famed for their fine linen and may lose their foreign

markets if the prohibition of exports is continued for any length of time." It must not be forgotten that the war has restricted the supply of flax coming into Ireland from Russia, Belgium, France and Holland. Imports from France and Belgium ceased almost as soon as the war began, while only a limited supply can be procured from Russia and Holland. At no time was the Irish supply of flax equal to the quantity necessary for the Irish linen trade.

On July 23 the Irish Nationalists returned to Parliament after an absence of three months due to the Government's decision to introduce conscription in Ireland.

John Dillon Quotes President Wilson

Before the Commons assembled, the Nationalists in a meeting decided to put a motion which would allow for a general discussion on the situation in Ireland. John Dillon, the Nationalist leader, notified the House that he would ask the Government to put aside a day for the discussion of the following motion:

The policy pursued toward Ireland by the Government is inconsistent with the great principles for the vindication of which the Allied Powers are carrying on the war.

This policy has greatly alienated and exasperated the Irish people, and, if persevered in, will further alienate and exasperate them and will steadily increase the difficulty of reaching a settlement of the Irish question on the basis of friendship between the British and Irish nations.

That this House entirely endorses the principles laid down by President Wilson in his great speech at the grave of George Washington, when, speaking of the objects for which America and her Allies are fighting, he said:

"These great objects can be put into a single sentence. What we seek is the reign of law, based on the consent of the governed and sustained by the organized opinion of mankind. These great ends cannot be achieved by debating and seeking to reconcile and accommodate what statesmen may wish, with their projects for balances of power and of national opportunity.

"They can be realized only by the determination of what the thinking peoples of the world desire, with their longing—hope for justice and for social freedom and opportunity."

And that this House is of the opinion that the true solution of the Irish question is to put into operation without delay with regard to Ireland the principles laid down by President Wilson in his historic utterance.

Bonar Law speaking for the Government announced that on Monday, July 29, the motion would be debated in Parliament.

At a general meeting of the Irish Hierarchy held at St. Patrick's College, Maynooth, the following protestation was made:

The Bishops' Reply to Lord Curzon

Lord Curzon is reported to have stated in the House of Lords on the 20th of June, 1918, that "The Catholic clergy in Ireland . . . advised their flocks, under pain of eternal damnation, to resist conscription." The context and the comments of journals like the *Times* and the *Irish Times*, seem to show that he spoke of the action of the Irish Bishops in connection with conscription. We protest against this grave calumny, rendered all the more grave inasmuch as he spoke in the name of the Government, who, no less than private persons, are bound by the Divine precept not to bear false witness against their neighbor.

His Eminence Cardinal Logue characterized the Curzon calumny as "outrageous and vulgar." The pronouncement of the Bishops on conscription, it will be remembered, was:

In view especially of the historic relations between the two countries from the very beginning up to the present moment, we consider that conscription forced in this way upon Ireland is an oppressive and inhuman law which the Irish people have the right to resist by all the means that are consonant with the law of God.

"So far as the Bishops of Ireland are concerned," said Cardinal Logue, "there is not a word of truth in the statement reported in the speech of Lord Curzon. What the Bishops said was published, and certainly that gave no foundation for Lord Curzon's outrageous statement." In this connection it is interesting to recall Lord Wimborne's speech delivered during the debate in the House of Lords. Among other things he charged the War Cabinet with having removed from the Irish Government all or nearly all who were in sympathy with Irish nationality, or who professed the Catholic Faith. The War Cabinet included Ireland within the scope of the Man-Power Act against the advice of their own responsible representatives in the Irish Government. The ex-Lord Lieutenant who was in office for some weeks subsequent to the arrest of "the man in the boat" scouted the idea of a German plot. So far, he said, as he or any other member of the Irish executive was concerned, they were not aware of the existence of that plot "until it was discovered by the British Government." Speaking in the House of Commons, Lloyd George sought to make the Bishops responsible for the Government's new attitude on the Home Rule question. The attitude of the "Church in Ireland" he thought "one of the most fatal mistakes ever committed." Concerning this Mr. Asquith said: "The Catholic Church had been spoken of by the Prime Minister as if it had introduced an element of contention into the atmosphere which made Home Rule impossible for the time being. He read the facts in an entirely different way. What introduced that element was conscription." All the Roman papers quoted Lloyd George's speech on Ireland and the *Osservatore Romano* in a foot-note added: "It is evident that the words of the English Prime Minister on the 'attitude of the Church' refer exclusively to the attitude of the Irish clergy."

Mexico.—The details of the recent arrest and exile of Archbishop Orozco of Guadalajara by the Carranzista authorities are given in the *Southern Messenger* of San Antonio. The arrest took place on the charge that the prelate, who is greatly beloved by the people, had written several manifestoes subversive of public order and safety, that he had repeatedly disregarded the new Constitution of Queretaro, and that he was inciting Mexicans to rise in arms against their constituted Gov-

ernment. The accusations were without a grain of justification. In his pastorals, to which reference is here made, Archbishop Orozco confined himself to a dignified protest against the outrages committed against freedom of conscience and the inalienable rights of the Church. A refugee Bishop, now at San Antonio, says of him:

He merely repudiated the gross accusations brought against both the Church and himself. The famous and much-abused pastoral is, after all, but a simple protest, like many others of the kind. For instance, we learn of the late protests of the oil interests in Mexico, the protests of the working classes at Monterey, and others. Yet no one ever dreamed of apprehending these protestants as seditious. Such protests merely express the indignation felt on account of some violation of social or individual rights; but by no means do they imply any seditious campaign against the constituted authority.

Vast crowds of men and women surrounded the jail where the Archbishop was first confined at Lagos. When he was taken thence to Guadalajara the populace accorded him a triumphal entry into their city. Yet it was well understood that the Carranzistas might perpetrate any outrage against their innocent victim. An appeal was promptly made to the Apostolic Delegate, at Washington, and to Mgr. Kelley of the Extension Society, and representations, it is stated, were immediately forwarded to our Government. According to the latest reports Archbishop Orozco was ordered to be banished, in spite of the countless petitions that poured into the State Department of Mexico from all parts of that misgoverned Republic. Carranza himself remained inexorable in the perpetration of this latest outrage. It has been further officially announced that property of the Church and clergy in the State of Jalisco has been sold by the Government for the consideration of \$4,000,000. The robbery includes the sacred vessels, utensils and chattels of the Church, together with its real estate.

Russia.—Mr. Gregory M. Ignatieff, a member of the Russian Supply Committee of this country, recently returned from Moscow, and says that Lenine and Trotzky are clearly maintaining themselves only by doing the bidding of the German Government. "Outside of Petrograd and Moscow," he reports, "the Bolshevik Government does not exist." Continuing, he states:

The result, of course, is chaos. While some centers have too much bread, other centers are absolutely starving. The establishment of a bread monopoly by the Soviet authorities confines the distribution of bread to the Government supply institutions, which often as not are absolutely inaccessible to the population and compel many persons to go into the richer provinces for flour. Privations in foodstuffs are increased by the utter demoralization of the railroads. Most of the roads are now in charge of groups of conductors, machinists and laborers who operate them pretty much as they please. They publish a schedule, but make no pretense of conforming with it.

A correspondent of the Associated Press, writing from Petrograd in the middle of June, reports that the city is in "despair and near starvation." Asiatic cholera is raging there, too.

*Chaos and
Starvation*

The Financial Status of Christian Science

FRANCES BEATTIE

WHEN Mrs. Mary Baker Eddy "discovered" Christian Science, she also discovered a unique business system to work along with her religion, a system which leaves not a loophole of escape for the elusive, though none the less alluring dollar. So carefully did she plan for the safeguarding of this dollar, that none has ever been known to have escaped the vigilance of the "Mother Church." If we marvel at the acute business acumen expressed so admirably in this very practical side of Christian Science, it is merely because we do not know that the system, like the religion, is of "Divine" origin, and therefore, not to be compared with the work of mortal man.

Mrs. Eddy has herself made this plain. The "Manual of the Mother Church," the foundation stone of "Science," now in its eighty-ninth edition, has provided, from the financial viewpoint, for every possible emergency of the future. This "Manual" contains the by-laws of the Church, its rules of discipline, and outlines the prerogatives of the "Mother Church" and its subsidiary, "the Christian Science Publishing Society." That all this was Divinely ordained, there cannot be the shadow of a doubt, for, upon opening the "Manual" we read an "Extract from a Letter in 'Miscellaneous Writings,' by Mary Baker Eddy," which tells us that "The Rules and By-Laws in the Manual of the First Church of Christ, Scientist, Boston, originated not in solemn conclave as in ancient Sanhedrim. They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another." Not at all! "They were impelled by a power not one's own, were written at different dates, and as the occasion required. . . . hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science, and which will do for the race what absolute doctrines destined for future generations might not accomplish."

These "Rules and By-Laws" that were "impelled by a power not one's own," took particular care of the rights of Mrs. Eddy and carved the halo which all good Scientists hold over her meek and lowly head. For instance, Article 1, Section 3, page 26 of the "Manual" decrees that, before the Christian Science Board of Directors could elect a clerk, a treasurer, an editor or manager of the Publishing Society, they must have the "consent of the Pastor Emeritus, given in her own handwriting." Section 4 orders the Board of Directors, before electing "Readers" for the Mother Church, to "inform the Pastor Emeritus of the names of its candidates," and, "if she objects, said candidates shall not be chosen." Section 5 declares that a vacancy in the Board of Directors shall be filled only "after the candidate is

approved by the Pastor Emeritus," and "the request of Mrs. Eddy shall dismiss a member." The "Duties of Church Officers" are outlined in Article 1, Section 9, pages 28-29, and it is ordained that should they fail to fulfil the requirements, a member of the church "or the Pastor Emeritus" shall complain thereof to the Clerk and the complaint be found valid, the Board of Directors shall resign, or failing to do this, "the Pastor Emeritus shall appoint five suitable members of this church to fill the vacancy." The concluding paragraph of Article 1, page 30, gives the Boston house of the "Pastor Emeritus" to the "First Reader," during his term, "unless Mrs. Eddy requests otherwise," and directs the Board of Directors to pay from the church funds the taxes and rent on the property; to furnish it suitably, attend to the insurance and keep the property in good repair, "so long as Mrs. Eddy does not occupy the house herself and the occupants are satisfactory to her."

Article III, Section 1, page 31, defines the "Moral Obligation" of the "Readers," and orders that they "devote a suitable portion of their time to preparation for the reading of the Sunday lesson" a lesson on which the *prosperity* of Christian Science depends. They must keep themselves unspotted from the world, uncontaminated with evil; that the mental atmosphere they exhale "shall promote health and holiness." Section 4, page 32, orders that the "Readers" confine themselves exclusively to the *printed* "Science and Health with Key to the Scriptures," and not read "from copies or manuscripts but from the books." Section 5 orders that the Reader before commencing to read from "Science and Health, etc." should "distinctly announce the full title of the book and give the author's name." Evidently that inspired friend of Mrs. Eddy's believed in monopoly and in advertising! Article IV, page 34, discussing "Qualifications for Membership," declares that "the Bible, together with Science and Health and other works by Mrs. Eddy, shall be his [the member's] only text-books for self-instruction in Christian Science, and for teaching and practising metaphysical healing."

These instances are cited to show the reasons for the extraordinary prosperity of the "Christian Science Publishing Society," the chief or at least a powerful financial asset of Christian Science. Article XIV, Section 1, page 58, reads: "I, Mary Baker Eddy, ordain the Bible, and Science and Health with Key to the Scriptures, Pastor over the Mother Church. . . . and they will continue to preach for this church and the world." Article XV consists simply of one section, explaining the duty of giving the author's name, when quoting from "Science and Health." "It is the duty of every member of this

church, when publicly reading or quoting from the books or poems of our Pastor Emeritus, *first, to announce the name of the author,*" and members are also ordered to "instruct their pupils to adopt the aforementioned method for the benefit of our cause."

Here is where the financial genius of the inspired writer makes itself manifest. Article XXV, Section 8, page 81, says: "*Only the Publishing Society of the Mother Church selects, approves and publishes the books and literature it sends forth.*" This rule, being of Divine origin, shall last, of course, as long as Christian Science. Forty-two or three different pamphlets are printed in the English language by the Publishing Society, and others are printed in ten or eleven different languages, including German. There are several editions of "Science and Health with Key to the Scriptures," about twenty-five stock books and "Messages," pictures of the church and the Publishing Society plant; photogravures of Mrs. Eddy, and kindred prints, and not by any means least, the *Christian Science Monitor*, daily; the *Christian Science Sentinel*, published weekly; the *Christian Science Journal*, a monthly publication, and the *Christian Science Quarterly*, without which no true Scientist could well exist. This last publication contains the "Lesson-Sermons" which are read at the Sunday services in Scientist churches, and on which Article III, Section 1, page 31, quoted above, says: "The prosperity of Christian Science depends." Then there are German and French periodicals, printed monthly. What a kindly interest had that "Divine voice" for the Christian Science Publishing Society, careful even to ordain that "Readers" must read only from the printed "Science and Health, etc.," and not from a manuscript! But the Divine voice went still a step further:

Article XXI, Section 1, pages 63 and 64: "Each church of the Christian Science denomination shall have a Reading Room, though two or more churches may unite in having Reading Rooms, provided these rooms are well located." Section 2: "The individuals who take charge of the Reading Rooms of the Mother Church shall be elected by the Christian Science Board of Directors, subject to the approval of Mary Baker Eddy. He or she shall have no bad habits, shall have had experience in the Field, shall be well educated, and a devout Christian Scientist." Section 3: "The literature sold or exhibited in the reading rooms of Christian Science Churches shall consist only of Science and Health with Key to the Scriptures, by Mary Baker Eddy, and other writings by this author; also the literature published or sold by the Christian Science Publishing Society."

"Science and Health with Key to the Scriptures" every Scientist must have, of course. It is the only text-book of Christian Science and is published and sold by the Christian Science Publishing Society in a half-dozen different editions or bindings, at prices ranging from \$3.00 to \$7.50 a volume. The "Key to the Scriptures," however, is worthless to the Scientist, without the *Christian Science Quarterly*. This contains the Lesson-Sermons for the quarter. It costs the Scientist one dollar a year—payable strictly in advance. The

thing is like shifting sand, changes with the quarter, and to be of any avail, must be the current edition.

The "Church Manual," "impelled by a power not one's own," is published and sold by the Publishing Society for \$1.00 and \$2.00 a copy, according to the binding. The inside-cover page of the June (1918) *Christian Science Journal* says it is a

handbook for the information and guidance of every member of the Mother Church. It contains the organic law of the Church of Christ, Scientist. It also contains the Tenets of the Mother Church, an explanation of the origin of the Church By-Laws, . . . and an appendix containing essential information for every active Christian Scientist. . . . Every Christian Scientist who sees that the extension of the religion of Christian Science is the most vital necessity in the world today, requires an intimate familiarity with the Church manual. . . . The natural inclination and desire of a Christian Scientist is to *own, study, and understand* [these italics are the *Journal's*] this revealed law of the Church of Christ, Scientist, and to gain a realization of the vital necessity for its rules and admonitions.

"Of this I am sure, that each Rule and By-Law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner."—Mary Baker Eddy in "The First Church of Christ, Scientist, and Miscellany," page 230.

The Manual may be read, borrowed or purchased at any Christian Science Reading Room in the world.

Any Scientist, after reading the above extract from the full-page advertisement, would be a queer specimen of the faith within him if he would not purchase a copy of the "Church Manual." Here, then, are three products of the Christian Science Publishing Society which every well-regulated Scientist must keep on hand. Think not, however, that the "Church Manual" is the only publication of the Scientists that calls down the commendation of the Most High. The inside of the last cover-page of the June edition of the *Christian Science Journal* says of the *Christian Science Sentinel*, "*Although divinely ordained and established as the result of spiritual inspiration*, the *Christian Science Sentinel* remains a true Sentinel to each subscriber, reader and editor only as its inspired designation is individually understood, and its alertness and fidelity thereby perpetually maintained. . . . Are we doing all we can to put out more Sentinels, 'to hold guard over Truth, Life, and Love?'"

Let us turn to the "Church Manual"—that inspired volume—for additional light. We find it in Article VIII, Section 14, page 44: "It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this church." That, of course, settles the question, as poverty is an unknown quantity in correct Science circles. The *Christian Science Monitor*, the daily manna of the Scientist, came into being too late to secure an endorsement from the inspired voice, but where is the Scientist who could exist without it? Another article will throw more light on the financial side of Christian Science and reflect the halo carved out for Mrs. Eddy in the "Church Manual," not as "dictatorial demands," but "impelled by a power not one's own."

What the Catholic Press Most Needs

M. O'BRIEN

FOUR years of intensive work by the Catholic Press Club have resulted in forcing upon the members the recognition of certain facts and the conviction of certain needs. To summarize these facts and to outline these needs is the purpose of this article. Two facts stand out: There is an excellent existing Catholic press in this country; this Catholic press is not known and supported as it deserves.

The extensiveness and diversity of the Catholic periodicals published in the United States are illustrated by the fact that there are over two hundred periodicals printed in English and many printed in foreign languages. In character these publications vary greatly. There are local papers, usually combining local news, world news and literary features. There are weeklies and monthlies more or less general in character, touching upon vital problems of the day. There are many publications more restricted in scope: some are devoted to promoting missionary endeavor, some to promoting personal devotion, some to a special field of Catholic work such as education and charities. Various societies have their official publications, and many of our colleges issue periodicals. The wide extent of our general literature is nowhere more strongly brought out than in the lists of Catholic books in the public libraries in some of our large cities. The number of recognized authorities, the bulk of the material and the wide variety of subject-matter represented in these lists, make a first perusal a stimulating surprise to one unacquainted with Catholic literature. It would be possible to name representative Catholic writers in every division of literature who rank with the highest.

The attitude of the Catholic public toward this extensive and excellent literature is the next important consideration. While both friends and critics agree that there has been a prevailing attitude of indifference, in recent years there has been a steady growth of interest. One of the many and one of the surest indications of this interest is the spirit of inquiry which has found expression in the many articles and communications relative to the Catholic press that have appeared more and more frequently in our periodicals within the last two or three years, notably in AMERICA. Growing interest has also been evidenced in the efforts made by dioceses, parishes, schools and societies to promote the interests of the Catholic press. Splendid and effective as many of these efforts have been, how much more effective this work would be, if carefully organized and co-ordinated!

From this brief summary of the situation two needs stand out as imperative: The Catholic public must be made better acquainted with Catholic literature; the Catholic press must be given the moral and financial support of the Catholic people. The problem is national in scope and vital in importance.

AS AMERICA has said:

Somewhere there rests the great responsibility of arousing the people to the necessity of a strong Catholic press which knows no fear except of God alone. In this there is safety for the present and hope for the future.

In meeting a need so vital and so comprehensive, heed should be given to two great lessons learned from the development of modern efficiency and particularly from the problems presented by present war conditions—the necessity of centralized effort and the advisability of strengthening a central organization rather than multiplying organizations. There is at present only one central organization which aims to unite and further the interests of the Catholic press, the "Catholic Press Association." According to the constitution:

The purpose of the Association is to unite all the Catholic publications and publishers of the United States and Canada in closer fellowship. . . . Any Catholic publication or Catholic publishing house shall be eligible for membership. . . . For the further and detailed work of the Association three bureaus shall be elected by ballot by the Association in convention assembled. These bureaus shall consist each of three members. They shall be called the news bureau, the advertising bureau, the literature bureau. The news bureau shall promote the efficiency of the news service furnished by the association; The advertising bureau shall endeavor to secure more advertising for the members of the association; The literature bureau shall aim to keep the Catholic press in touch with lively matters of particular interest to Catholics, encourage Catholic writers and promote a wider knowledge of Catholic books.

This program, if carried out, would solve the problem. The Catholic Press Association has already done much in establishing these bureaus and particularly in developing the news and cable service. Honor and appreciation are due to the men whose foresight brought the organization into being and to the officers who have assumed the burden of carrying out a comprehensive program. One thing alone stands in the way of a splendid achievement of the entire scheme—lack of funds to carry out the plans which have been formulated.

Given this central organization with a definite program adequate to the need, the solution of the problem becomes simple and obvious. It is solely a matter of assuring the organization ample support. This support must come from the Catholic public. "The Apostolate of the press depends not on the Catholic press alone, but on the reasonable cooperation of the Catholic public." Reasonable cooperation is, then, what the Catholic press most needs. The most direct and most necessary form of cooperation is financial support. Without it no work can be successfully carried on. Without financial support the Government could not carry on the war. Without financial support the work of the Red Cross, of the Knights of Columbus, of the Chaplains' Aid Association would not live a day. Without financial support our schools and churches would not live. Financial support is equally essential to the promotion of the cause of the Catholic press. To secure this the public must be reached.

With a membership of publications and publishing houses only, the Catholic Press Association has naturally not reached the public in a direct or popular manner. A publicity campaign is perhaps the first essential in enlisting popular support. A nation-wide appeal for funds would probably be the most effective form of campaign. Every well-managed campaign for funds has an educational value. It spreads among the many knowledge and information hitherto the possession of the few. Its appeal is direct and tangible. It is easier to solicit a dollar toward a fund than to solicit interest in vague generalities. It is also more effective. Once interest has been aroused by the concrete act of giving, it is likely to grow into further support. A well-organized campaign for funds would therefore secure for the Association not only the funds essential for its work, but through this it would secure the interest and moral support of the Catholic public. The cause of the Catholic press, sanctioned and urged by three successive Popes, is assured ecclesiastical support. There remains only the question of securing approval and cooperation in a particular work for the promotion of the cause.

No cause could more easily secure widespread and effective publicity. The organs of publicity and the cause are one and the same. Our papers can plead their own cause without fear or scruple. None of them are purely commercial enterprises. They are maintained solely to promote the interests of the Faith. There could be no question that the Catholic papers of the country would gladly give space to standardized publicity matter. They would gladly cooperate in featuring news items pertaining to Catholic authors and their work. Articles on the history of the Catholic press in our country, or in certain sections, would be welcomed. Every paper would be proud to publish in its own columns a history of its own work. The material is abundant. The writers are available. All that is needed is the stimulus of concerted action. A campaign in behalf of the Catholic press could rely upon the cooperation of the most perfect organization in the world. Directors of the great national drives for war-work funds have expressed the opinion that the organization of the Catholic Church is the most effective existing system for organized effort.

Immeasurable benefits would result from the endow-

ment of the Catholic Press Association, which has already begun carrying out well-defined and comprehensive plans. A drive for funds would in itself make American Catholics better acquainted with Catholic newspapers and magazines and with Catholic books and authors. The funds secured would make possible the fuller development of the news bureau, the advertising bureau and the literature bureau.

With an ample income assured, these three bureaus could carry out all the plans that have been suggested for the betterment of the Catholic press. Among these might be a survey of present conditions as a logical basis for more intensive development and organization; the development of a wider cable and news service, which might be extended, on occasion, to the secular press also; the organization of a Catholic writers' syndicate; the encouragement of young writers by means of contests; the compilation of lists and bulletins giving definite data regarding Catholic books and periodicals; efforts to secure the recognition of more Catholic periodicals by "The Reader's Guide"; and the compilation of an index to Catholic periodicals corresponding to "The Reader's Guide" to general periodicals. Organized effort along these lines cannot but strengthen the Catholic press throughout the country. A stronger press cannot but strengthen the cause of Christianity.

The time is opportune for launching a campaign in the interests of the Catholic press of our country. Conditions at home and abroad favor such an undertaking. Catholic thought has been directed strongly toward the Catholic press during recent years. Everywhere one finds a desire to do something. The spirit of giving is in the air. World conditions offer unequalled opportunities for spreading Catholic truth. The seriousness of the problems presented during and those which will press for solution after the war makes it imperative that the Catholic public be intelligently informed. Our press must be strong to meet the opportunities and requirements of these momentous days. The Catholic people will not fail the press at such a time. Once a definite program is outlined and a concrete appeal is made, American Catholics will support the Catholic press as loyally and as generously as they have supported their churches and their schools.

The French Soldier After Four Years of War

BARBARA DE COURSON

THOSE who since the fateful second of August, 1914, have kept in touch with the French soldier, either on the line of fire, at home or in our hospitals, will not fail to notice how different is the fighting man of 1918 to the blue soldier of four years ago. He is mentally and morally different; more pathetically in-

teresting, although more reticent; more deeply courageous, because in the making of his courage, resignation and devotion to duty have more part than enthusiasm.

The soldier of 1914 went into battle with a certain amount of enthusiasm and, it may be added, with many

delusions, which we all shared, as to the real strength and spirit of the foe against whom he was called upon to fight. Once more, we may recognize that Providence is kind in keeping the future hidden from us; it is comparatively easy to live by slices, day by day, hour by hour, but more difficult, almost impossible to face long spaces of anxiety, loss and pain. The wounded soldiers who, in 1914 and 1915, filled our hospitals, had passed through many stern experiences. The retreat before the battle of the Marne, from Charleroi to Paris, was no child's play, but the men were comparatively fresh and their spirit was thus described to me by a young soldier, in time of peace a vine-grower from the Gironde. After telling me that, suffering from hunger, thirst and want of sleep, he and his comrades were staggering along the crowded roads, with the Germans in close pursuit, when an order came to turn back and face the foe, "We forgot everything," he added, "and we ran forward as if we were going to a feast." The military instinct of the race sprang into flame at the mere thought of going forward, and these tired, hungry, sleepy men proved the conquerors of the battle of the Marne.

The men who filled our hospitals in 1914 and 1915 were generally loquacious and, when they had recovered from the fatigue of the journey, enjoyed relating their adventures. In the mouth of a Southerner or even of a Parisian, the narrative lost nothing in the telling; all was new in their experiences and although certain features of the war, for example the losses in their own regiment, affected them almost to tears, they were too much absorbed by the strangeness of the tragedy, by its extraordinary magnitude and many-sided experiences, to linger long even on these losses.

The soldier of 1918 is more reticent, graver and his courage is made of a different metal. The war, in its progress, has developed, on the part of the enemy, features of ferocity that were, at first, less noticeable; the wider use that is now made of noxious gases, for instance, visibly impresses the wounded soldier and he talks of this with unfeigned horror. In reality, however, he talks less than the fighting man of two years ago, when, after a journey that is more easy and comfortable than the journeys of 1914, he arrives at a hospital, where he finds a friendly atmosphere and enlightened care, he is in no hurry to speak. Even when at his ease with his new surroundings he begins to smile, he is curiously reticent as to his experiences and bears only a distant resemblance to certain young soldiers, who, in 1915, called out from their stretchers to the Sisters who were waiting for them: "We have done good work."

This reticence comes from several causes: the novelty of the war has worn off and now many soldiers have been wounded four or five times; its methods are more cruel and leave a greater impression of horror. Also certain side-consequences of the ordeal affect the spirits of our men. The home of the peasant soldier is still the one place on earth for him but his thoughts are

tinged with anxiety when he hears how the women and children's increasing weariness handicaps their efforts to keep things together. The vision of neglected fields and perishing vineyards haunts his dreams with an acuteness that only those can realize who know the passionate love of the peasant of France for his bit of ground. Then the uncertainty of when the war will end, the feeling that until he is killed or maimed for life he must go back to the line of fire and take up a task, of which he knows the difficulty and the peril, makes him thoughtful and silent. Added to these reasons, that explain our soldiers' present attitude, is, in some cases, the anxiety that those from the invaded provinces feel for their families in homes that are held by the Germans.

Yet, it must not be supposed that our soldiers are discouraged, afraid or rebellious; indeed it is the very fact of their courage being so finely touched with a clear sense of the magnitude of their duty, that makes their mental attitude infinitely pathetic and wholly admirable. They are more fully informed as to their task being a tremendous one than were the soldiers of 1914 and they go forward to meet it with a quiet heroism, the outcome of their conviction, fortified by four years of war, that German tyranny must be crushed for the peace and liberty of the world depend on this. They are too firmly convinced of the gravity of the work that lies before them to be as light-hearted as their predecessors. Yet it often happens that the innate cheerfulness of the race breaks out, together with sparks of quaint humor, the privilege of the Parisians. If their thoughts of home are sometimes anxious ones, on the other hand they realize more keenly than the soldiers of four years ago that they are defending their village, their cottages, their wives and children. The stories they hear from the lips of our returned prisoners, civilians and soldiers, make them understand that the war is their own, for if France ceased to fight, the fate of the people who are now living under German yokes would be common to all France.

Another impressive feature in our soldiers' mental attitude is their love for and trust in their chiefs. The soldier whose voice does not tremble when he relates his own tragic adventures often breaks down when he alludes to a dead leader. Our men in 1918 expect much from their leaders. This is a well-known fact that is easily explained by the length and severity of the ordeal, but if they expect much they give unstintingly. We know of men belonging to a "territorial" regiment, middle-aged peasants from the south, who fight with more resignation than enthusiasm, but who voluntarily returned under fire to rescue the body of their dead captain. Their resolve to remove the leader they loved to a safe place of burial made them disobey the general in command, who considered the task too perilous. Being a wide-minded man, he shut his eyes to the men's generous imprudence, rightly deeming it wiser to let their loyalty to the chief they worshiped manifest itself. Only the other day, a brilliant general, one of the youngest in

the French army, was killed on the Aisne. His influence over his men was extraordinary, but, like our best officers, he recognized that the soldiers of 1918 need their leader's presence more than the fighters of 1914. If the chief has their confidence, he can do anything and lead them anywhere. "We would have gone anywhere with him," sobbed one of his soldiers, "he was like our father." This noble and gallant chief, a few days only before his death, explained to a friend what to outsiders might seem his imprudence. "If I go to the trenches and to the posts of the advanced lines, the men say directly. 'The General comes here, so we can remain, it is all right; surely where he goes, we may stay.'"

The mere sight of his tall figure and the sound of his cheery voice was enough to make his soldiers steady and confident; he considered it therefore his duty to go where the danger was greatest in order to keep up the spirits of the men.

Writing these lines on the morrow of the great German push, we feel that our blue soldiers, mentally so different to the fighters of four years ago, are, if anything, more admirable. Their patience, endurance and resignation, their steady devotion to their duty and their childlike confidence in the chief who wins their respect bring out the best qualities of the race. The enthusiastic fighter of 1914 resembled the typical Frenchman, impulsive and demonstrative; but the patient soldier of 1918 reveals to us solid qualities in which the Latins were supposed to be deficient. Let us add that the courage of many of our men is inspired by religious faith, either inborn or regained; like all great upheavals, the war brings out the extremes of good and evil. It has, no doubt, let loose the evil passions of some, but, on the other hand, it has made heroes of men whose spiritual development is the result of suffering, men who, whether they fall in battle or survive the war, will help, either here below or from the world above, to build up a new and better France.

Partial Christianity

J. D. TIBBITS

THAT something is wrong with modern Protestantism, is a fact too obvious to require proof. The precise nature of the trouble, however, is a matter of opinion with some and a matter of theory with others; but widely as both opinions and theories differ, they appear to be, upon one point, absolutely agreed. It is, indeed, an indisputable truth that the Protestantism of our day has lost all hold upon what is popularly termed the "masses," while it is no less true that the vast majority of those who could scarcely be so classified, are distinguished for their general attitude of indifference to all religion.

Now this condition seems not a little singular when we consider the trend of recent Protestant thought. For if there has been one idea uppermost in the minds

of their theologians of the last half-century, that idea has been to reconcile theology with what they are pleased to term the "age." This has manifested itself in the vast literature dealing with the relations of science and religion to which the Victorian era gave birth; practically all of which is now worthless, and most of which was worthless at the time it was written; and it has manifested itself in our own day by the equally vast though far more superficial literature of the "new theology." Between these two, however, there is a difference as important as it is interesting. The up-to-date theologian of a generation or more ago strove to reconcile dogma with certain theories then fashionable. The new theologian of today has adopted a scheme at once far cleverer and far more elastic. He proposes not, indeed, to reconcile, but to remove the very necessity for reconciliation; and that by the simple and highly efficient process of subtracting from Christianity every trace of dogma. Thus all possibility of conflict is at an end. Thus the Church is placed in a perpetually friendly relation with each and every day. Thus all grounds of opposition, whether they be social or philosophical or scientific, vanish forthwith. The positive side of this new conception is expressed in several axioms, which are within the comprehension of anyone however mythological, and which are apparently considered as being self-evident. One of these is the quite gratuitous statement that the message of Christ was, "not a religion but a life." Another is more concisely expressed in the formula, "Deeds not creeds."

I propose to offer a brief analysis of this theory, but before doing so it is necessary to understand just what it implies, and just what are its motives. According to the traditional view, Christianity has ever been considered in the double aspect of a teaching and of a life; and the belief has been equally insistent that between these two aspects there was a logical and necessary relation. The man, therefore, who mentally assented to the teaching, yet failed to practise the life, was merely a partial Christian; while the man who practised the life in its highest sense, found in the teaching a motive, invariably adequate.

Now the new theology would utterly dissociate these two elements. Those indeed, who might be so inclined, could speculate upon the truths of religion without let or hindrance; but their speculations would be productive of no positive result for the simple reason that there would be no standard by which they could be measured or no court to which they might appeal. It would be but guessing at an insoluble riddle; but while the new theologians admit that it is insoluble they are no less firm in their assurance that it is unimportant. Their idea, in short, appears to be that any insistence upon dogma is a distinct detraction from ethics, and that we only require to destroy the one in order to bestow an indefinitely more abundant life upon the other.

We are, then, face to face with an interesting proposi-

tion. That part of religion which is chiefly mental is to be removed; while that part which is chiefly ethical is to remain. Just how this result is to be worked out is by no means clear, and the more the notion is analyzed the more obscure does it become. The new theologians are surely not ignorant of the fact that a motive must necessarily precede and induce an act; nor can they logically deny that this motive should be adequate to the act it induces. The adequacy, moreover, of the motives offered by traditional Christianity is attested by the entire calendar of saints; for their sanctity rested invariably upon a background of dogma. All this, however, is to be now removed. It is essential, therefore, for the new theology to draft upon some other source. And as every source having its roots in the supernatural has vanished with the discarded dogma, it requires only a simple process of elimination, in order to see clearly that those which remain to us must be sought in the domain of the purely natural.

Now it is not a specially difficult matter to catalogue what may be called the motives of nature. Complicated as they oftentimes appear, they may, nevertheless, be roughly classed under two heads. Of these, the first is most readily designated by the term "utility." That motives, proceeding from this source, may induce to a well-ordered life, is, to say the least, conceivable; but it is scarcely less apparent that they can never logically induce to sanctity of a very high degree. In no case can they be seriously considered as religious; and it is only justice to the new theologians to state that they are never invoked by them as such.

But there is another class of motives, which, although possessing a far greater diversity, may yet, not unfairly, be described by a single word. The word which perhaps best describes them is, "complacency." This may assume many forms and masquerade under many guises. At one time it is found in the approving voice of conscience. At another in those peculiar feelings of assurance which Protestants experience when they, "profess religion." It is as conspicuous in the revivals of Mr. Sunday as it was in those of Mr. Wesley; nor is it by any means absent from the professional philanthropist or social worker.

Now it is quite undeniable that what is really nothing more nor less than a pleasurable feeling, may be and often has been, a strong motive to high and upright living. The weak part of it all, viewed as a system of ethics, lies in two facts. The first of these is the constant temptation to measure the moral value of an act by the complacency which it evokes; and the second is the utter divorce of the whole scheme from all foundation in reason. And it is precisely these two facts which render the whole fabric of the new theology intellectually absurd. They hold up to me the life of Christ as a model eminently worthy to be followed; but they beg me not to dogmatize about His Divinity or His Sacraments or His Church. They admit that His injunction to love our enemies and His example of personal humility are im-

measurably higher than any ethical conception uttered before or since; but they are particular to exclude from me every rational motive for its imitation. They never tire of impressing upon me that experience and not logic is the proof of Christianity; but what they seem unable to impress upon themselves is the very elementary fact that this "experience" is in reality nothing other than complacency itself, and they forget that this complacency can be no more evidential of the religion which they profess than of the sanctity of which they are assured.

That any of the pleasurable feelings which are so intimately associated with the faith should be looked upon as objects of suspicion, I would be the first to deny. They are great gifts, and to be used as such; but they are gifts not invariably given even to those upon a high plane of sanctity. In the annals of piety, desolation and consolation not infrequently alternate. It is reason which keeps the poise; which notes the advance or decline; and which bids us in the words of Cardinal Newman, "In our height of hope ever to be sober, and in our depth of desolation, never to despair." To employ, therefore, such feelings, either as sanctions for acts, or as measures for virtue or as proofs for religion, and this under the pretence of conforming to the spirit of the age and purifying the Gospel of Christ, is simply to affront the intelligence of thinking men. It places Christianity upon an intellectual plane far lower than cultured paganism, for cultured paganism had at least reason in its ideals, and cultured pagans occasionally made rational efforts to follow them. The new theology makes sentiments alike the motive, the means, and the end. To it it sacrifices every faculty, and all this in the wholly imaginary interests of spiritual and ethical progress, whose very existence is as chimerical as the foundation upon which it is supposed to rest.

We are accustomed to consider a man who mentally assents to the truths of religion, yet fails to live up to them, as a very imperfect Christian. The Christianity, however, of the new theologians, though in a converse sense, is every bit as imperfect. On the one side there are motives without corresponding ethics; on the other, ethics without corresponding motives. And from a purely intellectual point of view there is no choice between them.

COMMUNICATIONS

Letters, as a rule, should be limited to six-hundred words.

A Moylan Outside the Fold

To the Editor of AMERICA:

A news item printed in most of the dailies says:

QUINCY, MASS., July 21.—The destroyer Lansdale, named in memory of Lieutenant Philip Van Horn Lansdale, U. S. N., was launched at the Fore River plant of the Bethlehem Shipbuilding Corporation today. Lieutenant Lansdale, a gun officer, was killed when suppressing an insurrection in Samoa in 1899. The new destroyer was christened by his widow, who came from San Francisco for the purpose. She was accompanied by Lieutenant Lansdale's sisters, the Misses Maria and Eliza Lansdale.

I wonder how many Catholics who read this statement knew that Lieutenant Lansdale was the great-grandson of General Stephen Moylan of Revolutionary fame, and that he was not of

the Faith of his grandsire—the usual result of the “mixed” matrimonial alliances of the early “prominents”? There were four Moylans in the Continental service: General Stephen Moylan, the Muster-Master General, and his brothers, John, the Clothier-General of Washington’s army, and James, the Commercial Agent of the United States at l’Orient, who fitted out there the ships of Barry, Paul Jones and Landais, as well as other cruisers and supply vessels, and Jasper, a half-brother, who was an officer in the Pennsylvania militia. It will, no doubt, be a positive shock to the active Prohibitionists of today to find that, on March 22, 1781, General Moylan wrote President Washington from Lancaster, Penn.:

My brother James has sent you a case of claret. He prays your Excellency would pardon the liberty and accept it as a small mark of the veneration he had for your exalted character. These are his own words which I know correspond to his sentiments.

James Moylan, in 1777, negotiated a tobacco treaty with the French Government that was specially detrimental to British commercial interests. Another of General Moylan’s brothers was the famous Bishop of Cork, and two of his sisters were Ursuline nuns in the convent that sent out the first religious community to be located in New York. An uncle was the Rev. Patrick Doran, S.J., who died in Cork in 1771. What a pity the American descendants of the Moylans lost the Faith!

Brooklyn.

T. F. M.

The Catholic Boys’ Brigade

To the Editor of AMERICA:

In an article entitled “Boy Scouting for Catholic Youth” in your issue of June 8, Mr. John F. Fogarty did not note the existence of a distinctly Catholic military organization for the boys in the Archdiocese of New York. This organization was not only approved by his Eminence the Cardinal, but in his letter of February 7, 1917, it is specifically recommended to the pastors of the various churches in New York City. This organization, affiliated to the Catholic Protective Association, under the Spiritual Directorship of the Rev. Thomas J. Lynch, 366 Broadway, completely covers the requirements of Mr. Hubert Hart in his communication in AMERICA for June 29.

The Catholic Boys’ Brigade is equipped with a tasteful, attractive military uniform. Branches have been formed in many parishes. It has a specific Catholic name and specific Catholic aim. The only essential it lacks is the backing of influential Catholics. This C. B. B. was organized by a modest young man who had practical experience with boy-scout work in Dublin, where it developed into an active membership of over 6,000 boys. Here in New York he associated to himself a score of other young men who, although working during the day for their livelihood, founded and formed in the evenings within eighteen months eighteen branches, with a total membership of over 2,000 boys. A few of these branches have temporarily suspended, not because the organization was not adapted to boys, but solely on account of war conditions, such as the difficulty of drafting officers and drillmasters, of obtaining uniforms and equipment at prices within the means of the units, and especially because of lack of support and interest from Catholics who in normal times would have cheerfully helped and protected this organization.

A score of branches are still in a flourishing condition and accomplish much good spiritually and physically. They foster frequent Holy Communion, draw boys to Catholic schools and instruction, give them an opportunity for outdoor recreation with a patriotic aim, and what is equally important, preserve the boys’ Catholic spirit and attract them to the Church of their Baptism. The boy-scout movement is not elastic or comprehensive enough to bring forth these points. Even if Catholic troops or units were organized in the scouts, they might do some good for some boys, but thereby the scout organization would be

advertised and sustained, and thereby Catholic boys would join units not safeguarded with essential Catholic supervision. True, some Bishops have permitted the formation of Catholic troops, but they have laid down certain conditions. It is fair to assume that the Hierarchy would be more satisfied if the pastors would support an ecclesiastically endorsed organization such as the Catholic Boys’ Brigade. New York has such an equipment, also several of the larger western cities, in one of which it is known as the Columbus Cadets. If all these different parochial and diocesan organizations were to unite, they would gradually develop into a national organization. It is the consensus of opinion of priests who have had considerable experience with boys that it is far better to be satisfied with the sodality or Junior Holy Name Society than to permit the boys to join an organization which is not entirely Catholic either in spirit or in practice.

New York.

WILLIAM C. POMMERER.

The Boy Scout Movement

To the Editor of AMERICA:

I wish to thank Father M. J. Steffy for his kindness in endeavoring to clear up my difficulties regarding Catholic Boy Scouts. I assure Father Steffy that my criticisms of the Catholic scout movement do not apply to his troop. As I understand it, he is in personal charge of the boys, and personally supervises their camp. This is a wonderful advantage. If a priest could personally supervise every scout troop, camp, hike, etc., the most old-fashioned among us could not but admire. But unfortunately, in many dioceses, this is out of the question. In many places there is a shortage of priests. In hundreds of places, noble, devoted priests are overworked, and have barely time to conduct services and administer to the sick and poor. Thus they are compelled to give such work as “scouting” over to laymen. The laymen do their best, but of course they have not the priest’s interest in his flock, are more easily discouraged, are usually not so keenly alive to certain dangers to faith and morals, and are not generally equipped to see the thing through to a successful culmination. As the Catholic men respond to the call of the country, Catholic scoutmasters will become rarer. Here appears the advantage of strictly Catholic societies for the boys, to safeguard them from “non-sectarian” organizations, the boards of directors of which are usually composed largely of sincere, splendid ministers of various denominations. The K. C. are now raising \$50,000,000 to give the Catholic soldiers an organization of their own, that they may not have to turn to the “strictly non-sectarian” Y. M. C. A. May we soon have the fund all collected!

It is true that I did not prove my assertion that Catholic troops will languish and die on account of the usual apathy of Catholic laymen, who may serve as scoutmasters, but it has not been proved that they will not languish. I may be wrong all around. But can anyone actually *prove* that the scout movement is a good thing for Catholic children?

I was frankly amazed at the statement that “Every boy arriving at the age of puberty should have some instruction in sex hygiene.” Am I to understand that sex hygiene like that given the scouts is now to be openly commended after “careful investigation and mature thought”? Were the Catholics who opposed it all these years wrong? From my intimate association with boys I know how many of them treat such matters when they get together among themselves. It seems to me that everything possible should be done to keep their minds off such subjects.

Because the scout law, so-called, states that a “scout stands for clean speech, clean habits,” etc., it does not follow that all scouts become paragons of virtue the instant they have taken the oath (I understand they do take an oath!). My experience with several scouts has taught me that the opposite is frequently

the case. I have even known them to violate their parents' express command, and sneak off to a Protestant church on Sunday morning to attend a rally and a service. It does not follow, of course, that all scouts are dishonorable, or would lightly break the First Commandment. My personal experience with individual scouts, however, has not raised the movement in my estimation. I believe that the notice which the uniform attracts tends to make a boy conceited. Constantly having pounded into them that the scout is this, that and the other, they seem to acquire the holier-than-thou attitude toward their companions, and become conceited. As a general rule, I think a conceited boy has already a start in the wrong direction. Humility should be stressed as a scout's virtue.

Grand Rapids, Mich.

HUBERT HART.

Father Louis Coloma's Novels

To the Editor of AMERICA:

I am a great admirer of Father Louis Coloma, S.J., but unfortunately I cannot get all his novels, although I have asked diligently for them in local bookstores. The only ones I could buy were "The Little Pilate" and "The True Hidalgo." I know he has written "*Pequeneces*," "*Por un Piocho*" and other stories, but where can I get them and what are their titles? As I do not read Spanish easily translations in either English, French, Italian or German would suit me better.

Garrison, N. Y.

S. F.

The Baltimore Cathedral

To the Editor of AMERICA:

In my article on the Baltimore cathedral in your issue of July 20 I should have stated that the altar rail erected at the time of the centenary was the gift of Mrs. Boggs in memory of her husband.

Baltimore.

RAPHAEL S. PAYNE.

A Beautiful "Secret" Prayer

To the Editor of AMERICA:

Twice during the year, on the Saturday of the Fourth Sunday of Lent, and on the Fourth Sunday after Pentecost, the *Secreta* of the Mass closes with this petition: "*Ad Te nostras etiam rebelles compelle propitius voluntates*," which the Tournai English Missal translates, in the first place: "Mercifully constrain to thy services even our rebellious wills," and in the other, "Mercifully constrain our rebellious wills to thy service." More faithfully the Lasance Sunday Missal: "In Thy kindness compel our wills toward Thee, even though they resist."

To this petition, personally, or through the choir, or the Mass-server, the people say "Amen!" but knowing not what they ask, for even the manual of prayers does not give the *Secreta*. What a pity that they and indeed even chance comers into the church are not enabled and induced to make the beautiful prayer their own, by the printing of it over the sanctuary arch, or some other conspicuous place.

Mendota, Minn.

R. M.

"Foreign-born" Chaplains

To the Editor of AMERICA:

Being a chaplain myself, it was with more than interest that I read Chaplain Thomas F. Coakley's letter on the religious spirit of Catholic soldiers "over there." But the last sentence of his interesting letter would make one believe that American-born chaplains, and they alone, will be able to guide our boys safely through the many dangers and temptations confronting them there.

Chaplain Coakley says he speaks only for himself, and so do I in speaking of local conditions. Of the six chaplains working with the 39th Division, four are "foreign-born" and two native-born. We are still waiting for a priest, born in this State, to volunteer as a chaplain. And it is a great blessing for this camp

that not all of us are native-born, for who would have heard the confessions of the 5,000 boys, nearly all French-speaking, who left here recently for "over there" had not some "foreign-born" chaplain been here? And what would the poor Creole do, sick in the base hospital, and who but the foreign-born chaplains can create a smile and a tear, when he hears the soft dialect of his "bayou," of which the native-born chaplain is ignorant. And when two weeks ago some 10,000 boys from Ohio and Kentucky marched into our camp to complete this new "Rainbow" Division, there were happy smiles among the Catholics when they learned that at least one foreign-born chaplain could hear their confessions in German, as it made them feel at home and at ease.

Camp Beauregard, La.

FRED W. BOSCH,

Chaplain 142nd M. G. Batt.

Catholic Visitors in New York

To the Editor of AMERICA:

I am sending you herewith page torn from this week's issue of "New York Attractions" in reply to the criticism in your issue of July 23. I am mighty glad to have had this criticism. I agree with your correspondent thoroughly that at least one or two of the famous cathedrals should appear both in the calendar of church services as well as under points of interest. That there was no intention of slighting the Catholic Church must be evidenced from the churches that actually appear in the calendar, and the omission of St. Patrick's Cathedral, at least from "Points of Interest," is an error on the part of one of my associates which I am only too happy to order corrected forthwith, and to use the other interesting and historical churches if space permits.

Perhaps some of us are too ready to jump to conclusions and to criticize unkindly before we are at least given the opportunity for explanation and correction. To charge us with any intention to deliberately slight any institution, religious or otherwise, is ridiculous, especially in these days when all of us are or should be striving shoulder to shoulder for the great cause in which all of Christian manhood is interested. I repeat, that we are mighty glad to have had this suggestion brought to our attention, and I also repeat that it would have come in better grace and in more Christian grace to have first established the intent before charging "slight."

"New York Attractions" is published under the authorization of the New York City Hotel Association and is distributed free to all people regardless of their race, religion, politics or color, and its editors are always pleased to have suggestions which will help to make it more and more interesting and useful to the strangers within our gates.

New York.

CHARLES E. GEHRING.

[The latest issue of "New York Attractions" shows that four Catholic churches with the hours at which Masses are said are included in a page devoted to "Sunday Services in the Churches." In the same list of nineteen denominations, twenty-one Episcopalian and eleven Presbyterian churches are named. This information will no doubt be a convenience to hotel guests, but it does not meet the objection made by the Chicago visitor in the letter printed in AMERICA for July 13. No change has been made in the four pages of "New York Attractions" devoted to "Places of Interest and How to Reach Them" except to add the location of an undertaker's shop masquerading as a "church." It divides honors with the six Episcopalian edifices evidently supposed by the compiler to exhaust the ecclesiastical attractions of the Metropolis. There are more than a hundred Catholic churches on Manhattan island, a number of them, as the Chicago visitor noted, of great historical and artistic interest. And there are numerous other Catholic attractions, some of which a comprehensive list would hardly exclude.—ED. AMERICA.]

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, AUGUST 3, 1918

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The New Social Era

THE principle of the Church in her insistence upon the right and utility of labor organizations is daily more fully recognized. The success of the United States national war labor board has evidently stimulated the recent industrial peace efforts of the English Government's committee on relations between employers and employees. In their latest supplemental report the members of this body, known as the Whitley Committee, not merely assume the existence of organizations of employers and employees, and grant full recognition to them, but proceed much further. In their opinion the aim of the Government should be to encourage the complete and coherent organization of trade, both on the side of the employers and of the employees. The service of the "works committee," they hold, will be of value in so far as they contribute to such a result.

In their proposed industrial-peace plans the creation of committees by workers in every establishment is suggested for the purpose of adjusting minor disputes affecting the daily life and comfort of the workers and promoting the success of the business. The larger question of wage rates, however, is not to lie within the sphere of these committees, but is to be left to district or national

agreement between organizations of employers and workers. Thus we notice that the new idea of trade agreements, in place of the savagery of industrial struggles, of the endless strikes and bitter lock-outs of the past, is fast gaining ground in England likewise.

The report further states that no way towards industrial peace can be found by the mere appointment of works committees. Their success will depend entirely upon gaining the cooperation of the trade unions and of the employers' associations in the trade or branch of trade concerned. Government action, without the cooperation of these organizations, they believe, can only stand in the way of the improved industrial relationships. The period of individual bargaining is rapidly approaching its end. The *laissez-faire* attitude towards labor problems, which followed upon the Reformation and was all in favor of the economically stronger employer, is fast passing into the limbo of forgotten things.

A new era of cooperation between the State, the trade union and the employers' organizations is opening. But we must not forget that religion is no less indispensable in the relationship between trade unions and employers' associations, than in the dealings between individual employers and workers. Nor can the intervention of any State authority or works committee insure industrial peace and the reign of justice and charity, in which the interests of the public likewise will be safely guarded, unless religion is the guiding principle not merely of individuals but of trade unions and employers' associations, and of the State itself, which seeks to hold the even balance of justice. Religion alone can surely bring about the reign of universal brotherhood.

Behind the Drive

MILITARY critics have been busy offering opinions on the recent German breakdown and the victory of the Allies, between the Aisne and the Marne. No small degree of credit has been given to the American troops who have proved that they can stand up with the veterans of other armies, hardened to the game of modern warfare during four terrible years. Americans feel proud of Pershing and the men under him who have lived up to the simple sentence uttered by the American Commander of the Expeditionary Forces on the day of the landing of the vanguard, more than a year ago: "Lafayette, we are here." That sentence went straight to the heart of the French nation, and stiffened the defense and determination of the Allied armies. For they realized that all the resources of the most resourceful of nations were cast in the balance to outweigh the brute power of militarism. Force would meet force, as President Wilson declared. Yet the force of American arms would be backed by the power of the American people who have kept their eyes on God while sending their armies overseas. The Chief Executive has more than once urged on those at home the need of turning to the Almighty in this day of

national need. In the terrific crash of physical forces the spiritual note has often been heard.

It is sounding again overseas, and it comes from one who bears on his shoulders the responsibility for Allied endeavor, the Generalissimo of the armies that are fighting for the freedom of the world. The Sunday before the great offensive was launched, the children of France and England were bidden by their parish priests to "pray for the intentions of General Foch." The children prayed and one of the great defensive successes of the war was soon followed by a brilliant attack. The *New York World* which carried the cable dispatch, pointedly remarks:

History may ask in vain whether the great strategist ascribes his victory more to his own plans and the valor of his troops or to prayers offered by scores of thousands of young girls in France and England who have scarcely heard his name or comprehended the war.

A little French peasant girl has told the nation: "The invader will be driven from our soil when we turn back to the God who loves us." Is it the beginning of the turning of the tide, not only of the tide of battle on the Marne, but of that bigger battle between the forces of God and Satan that has been raging in France for many a year? Will the simple act of a great general and a great Catholic calling for prayers in a battle-crisis bear fruit in the councils of a nation that has too long held before the world the strange anomaly of a Catholic heart warped and seared by a godless head?

The Banner of the Sacred Heart

FROM one end of France to the other, there has been of late a remarkable revival of devotion to the Sacred Heart. Recent messages addressed to the Government on the subject of placing the emblem of Christ's love for man on the national flag have doubtless had their part in the movement, and the soul of the people has been stirred by the thought of a public protestation of the ideals which have so long been banished from official circles. Whether or not the hope of restoring Christ to an honored place in the counsels and works of the nation is destined to see fruition, there are at present no means of determining. But the fact is unquestioned that the heart of the people is pulsating with the desire to see the reign of the Sacred Heart extended from individual and domestic life to national and social life. Blessed Margaret Mary's message to Louis XIV is recalled with growing insistence, and there are many who look forward, if not with confidence, at least with longing, to the day when the image of the Sacred Heart shall be added to the tricolor, and shall proclaim to all the world that France is still what she has never ceased to be, a people devoted to the interests of Christ. It was in France that the revelations granted to the humble Visitandine took place, it was France that petitioned that the celebration of the

feast of the Sacred Heart should be extended to all the world, it was France that built Montmartre, the magnificent fulfilment of a national vow.

So strong has grown the movement and so common the practice of weaving the emblem of the Sacred Heart into the standard of France that the *Conseil d'Etat* has drawn up regulations on the matter. A religious symbol may be joined, so it has been officially decreed, with the national colors for the purpose of decoration or ornamentation, or personal adornment, it may also be used in connection with the colors in the churches, provided the authorities have no reason to fear that it will lead to disorder. The only restriction laid down by the Council concerns the display of the national colors in the public streets. Here the standard must have only the traditional form sanctioned by established usage. Elsewhere full liberty is allowed. This concession by no means entirely satisfies the wishes of the people, but it is more than was expected. The way may yet be found to convince the Government that fears of disorder are absolutely groundless, because the people are solid behind the movement, and that the surest way to victory is through national reparation. It would be strange if out of the wreck and ruin of the war came the accomplishment, delayed for almost two centuries and a half, of the earnest desire of Jesus Christ.

Independence Hall and Saintly Relics

AS he passes through the old-fashioned doorway, the casual visitor is at once caught by the atmosphere of quiet dignity that pervades the house. His head is bared, he speaks to his companion, or to the guard, in an undertone. "Man in the street," as he may be, he realizes that he is standing in a shrine. Hat in hand, he pauses reverently before an almost commonplace placard, resting on a wooden easel; and if he can read the legend without a sudden rising of emotion, of which he is not at all ashamed, he is no true man.

Here on June 16, 1775, George Washington accepted the appointment of General and Commander-in-Chief of the American forces.

Here on July 4, 1776, the Declaration of Independence, and on July 9, 1778, the Articles of Confederation were adopted.

Here on November 3, 1781, the twenty-four Standards captured at Yorktown were presented to Congress.

Here on September 17, 1787, the Constitution of the United States was adopted.

If the honest inquirer wishes to know why the Church encourages the establishment of shrines, and why she teaches us to venerate images and relics, let him visit Independence Hall. There is no virtue, surely, connected with the chair in which George Washington once sat, and no essential reason why we should reverence the rude hall, in which the colonial delegates promulgated the fundamental law of the land. But if these symbols keep fresh

the memory of an ardent lover of his country, and of the stirring events which marked the birth of a great nation, thereby inciting a spirit of patriotism, they are more than justified. The soldier who salutes the flag, the man who cherishes a faded photograph of his mother, the woman who counts among her dearest treasures, a broken toy or a little scuffed shoe, all know well what the Church means when she asks us to reverence the relics and images of God's warriors, the Saints. The flag symbolizes legitimate authority; the photograph, that sweetest thing on earth, a mother's love; the toy or the shoe, a little child, God's image, given as the holy bond of wedded love. Not less clear is the lesson taught us by images and relics. They raise our hearts to the Source of all true sanctity, they remind us that, if we will but accept God's help so freely given, we too may be made like to those heroes, whose lives are a golden record of love of God above all things, and love of their fellows, for His dear sake.

Save and be Poor

A PROFESSOR in the University of Wisconsin has stated, by way of warning and advice, that during the war the ambition of every good citizen should be "to treble his savings and reduce his expenses by at least twenty-five per cent." The advice and the warning are pertinent. Despite the survival of early New England influences, for nearly half a century we have been recognized as probably the most thriftless people in the world. We paid little heed to economical methods of dealing with our great natural resources, until it was scientifically demonstrated that these resources were only great, not inexhaustible. Even then we changed but slowly. It is painful to remember that the impression left on the minds of the Belgian Commissioners, as they journeyed from New York to Chicago a few years ago, was one of amazement at our wasteful schemes in agriculture. The national conscience, or want of it, was reflected in the lives of millions of citizens. We had alleged "needs," all centering about physical comfort, even luxury, and tiring, costly recreations, unknown in other countries. Many a young couple expended hard-earned funds that should have furnished the kitchen with necessary utensils, upon the purchase of a piano-player or a phonograph, while the spectacle of the cheerful idiot who mortgaged his little home to buy an automobile, was as common as it was mournful.

But all this was in the days "before the war." We are now beginning to reform. An old darkey "mammy" once said that she knew only one practical way of reclaiming such of her offspring as chanced to stray from the right path, and that was the judicious application of a barrel-stave. In our case, it would seem that a war was required to restore sanity. Ours was a grasshopper philosophy that knew no winter. Now that the winter is at hand we need a readjusted, or, better, a new philosophy. "Poverty" is not synonymous with "destitution,"

but if we Americans do not, in the monastic phrase, "practice poverty," we shall soon find ourselves in a state of "destitution." Speaking generally, "destitution" implies the want, and "poverty," the bare yet secure possession, of the necessities of life. On one condition only, will the advice freely offered by the Wisconsin professor, to cut down expenses by at least twenty-five per cent, be of immense value. That condition is that we follow it. Now is the time to begin. If we put off the day of our turning to the charms of simple poverty, we may reach, sooner than we expect, that day of destitution in which no economic salvation is possible.

The Woman's Share

IN days that are gone it was woman's part to send man to war while she stayed at home to watch and weep and pray. Today she is as much in war as man. Close to the fighting line as a Red Cross nurse or a Sister of Charity, or a canteen worker she is bearing the hardships and the horrors of the battle-front. In the great army of industry, backing up the armies in the field, she has successfully assumed burdens hitherto considered so big that only a man's shoulders could bear them. Only the other day nine three-ton trucks were driven by women from Lansing, Michigan, to Atlanta, Georgia, a distance of 1,014 miles. As yeomen in the navy, and members of the Signal Corps in the army, as deputy sheriffs attached to the commission on training camp activities, and members of the Secret Service, the share taken by women in this world-war is no slight one. And yet with all these new fields opened up to woman's activities, the outstanding fact remains that her greatest power and widest influence radiates from the home, where motherhood has crowned her supreme.

"The mothers of America are fighting this war," wrote a mother to the commanding officer of a regiment that had just received overseas orders. "You have taken my all, in taking my sons, and I have given gladly, though my heart is heavy and my hand is trembling as I write. Those boys of mine will never know the sufferings that are mine as I scan the daily casualty list, and I think of the many mothers like myself who must be ready to see a loved name appear on the roll of honor. Yet I would not have them back. We are all in this and in it to stay till it is finished."

There is no misunderstanding that spirit, for it speaks in tones of sacrifice. It is the bed-rock on which is built the morale of the fighting forces. Every other agency welcomed by the Government to further the work of keeping an army contented is absolutely dependent on the home-power wielded by the nation's motherhood. Indeed K. C. and Y. and Red Cross are merely the hands stretching across the sea from a million homes where hearts are praying God-speed to the men who have gone away, mother-hearts and great hearts who are going to win the war.

Literature

THE POET'S DEBT TO JOY

EVEN if it be admitted that "Our sweetest songs are those that tell of saddest thought" it would be a mistake to believe that very sad hearts wrote them. Deep sorrow knows no words. It cannot weep; far less, then, can it sing. Doubtless the noblest and tenderest poetry was written by men who had sounded the depths of suffering, but not grief alone was the source of their power. They did not, could not, tell their woe until peace, and hope, and joy had blossomed anew in their hearts. They sang of past grief that joy was lightening, or of joy unalloyed; not forgetful of sorrow, not blind, but with vision so keen that they saw above and beyond the domain of pain.

Before the Divine Comedy was written Beatrice's memory had become sweetness unmingled with pain, and the thought of eternity a solace to Dante's lonely, embittered spirit. It was only as the years of his exile wore away and sorrow and disappointment taught him to look hopefully and longingly toward a juster, brighter, kinder world that his immortal song slowly took form. Seventeen years elapsed between Arthur Hallam's death and the publication of "In Memoriam," and during the interval Tennyson's life had broadened and deepened; he had made new friends, and had won the ear of the world and more than one man's share of its love and admiration. In the agony of his first grief he thought of no quotable phrases, nor tirelessly polished exquisite stanzas to immortalize his pain. Had Keats been Shelley's best-beloved, "Adonais" would not have promptly paid tribute to his memory. It was only after the Fairy Prince awakened her with a kiss and the tragedies that overshadowed her youth were thrust into the background that Mrs. Browning's genius came to its "full flower-time." Few owed so much as she to happiness. "The Hound of Heaven" did not tell of Francis Thompson's struggles and sufferings until the kindness of the Meynells had dried his tears and bound up his wounds.

When the rule is broken and a poet writes "Out of the Depths" he proves that silence was the part he should have played. His work gives pain. He adds to the sadness of a too-sad world, a feat no man would envy. Possibly he eases his own heart, but he might have done that by writing volumes of verse—if volumes proved to be necessary—and burning them instead of sending them to a publisher. Henley's "Out of the Night That Covers Me" is a vivid picture of a pitiable state of mind, better hidden from the world, and Matthew Arnold was fond of writing such lines as:

"For the world, which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain."

No rainbow shines in this sky; the storm has not passed. How weak his wailing sounds compared with the sturdy optimism of "Rabbi Ben Ezra," with the splendid courage of Miss Guiney's "The Wild Ride," or the rather pathetic courage of Lionel Johnson's work, who, bruised and sensitive, knew that joy is greater than pain and will triumph in the end, that the reward is out of all proportion to the struggle, and heavenly love a prize for which earthly may well be sacrificed.

A quiet melancholy, more than half pleasurable, inspired much of our poetry, and the feelings which it excites are sad, perhaps, but sweet. Gray's "Elegy" is a standard example, "Break, Break, Break," a more striking one. This is the mood of many popular poems: of "I Remember, I Remember," "The Light of Other Days," and the familiar work of our American poets from

Longfellow and Bryant to Joyce Kilmer and Tom Daly. The sorrows of which it sings are not new, nor even remembered with painful vividness. The night is past and day is dawning; or they were never more than little sadnesses.

Much exquisite verse is the flower of unclouded joy. It sings ecstatically of God and of His Mother, revels in the beauty and majesty of nature, or rejoices in home, friends, or love. Blake was not the only poet to write a "Laughing Song," although alone, perhaps, in so christening one. Goldsmith laughed as heartily, forgetful of yesterday and trustful of tomorrow, Scott was a boy to the end, Robert Louis Stevenson another, and Lewis Carroll saw everything but mathematics in merry sunlight.

Nature, a source of joy to all who befriend her, is lavish in gifts to her intimates, the poets, and their overflowing hearts spill sweetness into charming verse, brightening the world and adding incalculably to its store of literary treasures. The careful praise of Wordsworth, the exuberance of Nash's "Spring," the gorgeousness of Keats's "Autumn," the reverent awe of the "Hymn Before Sunrise," the dainty loveliness of Father Tabb's lyrics, all the exquisite verses addressed to skylark and to nightingale, to night, to dawn, to sea and sky and flower; these are children of joy. Nature tells her delicious secrets to the poets and they dishonorably repeat them, in their knowledge too happy to remain silent.

It was deep and fervent but placid joy which dictated "The Angel of the House," "I Love My Jean," Scott's spirited love-poems, and countless others; and surely we owe our stirring English ballads to men young at heart, in love with tragedy, because it seemed so safely far away. Joy at the sight of heroism rings in every line of "The Charge of the Light Brigade," "The Song of Marion's Men," and Campbell's martial ballads; it is quieter, but not less intense, in Collins's familiar stanzas beginning,

"How sleep the brave who sink to rest
By all their country's wishes blest."

That joy is present in all deeply religious poetry need hardly be said, our Christian Faith being essentially joyous. Even when the theme is death joy is there, allaying fear, soothing sorrow, and giving of the beauty which belongs to it and it alone. Vaughan, using all his genius for unforgettable metaphor, wrote tranquilly of his "Friends Departed," remembering that separation is for time and reunion for eternity. "The Dream of Gerontius" is death with all its bitterness gone and its sweetness distilled in matchless song. To Newman the king of terrors was indeed "a beginning not an end, a happiness not a pain, a meeting and not a parting." Through the somber majesty of his "Dies Irae" Crashaw's joy in the Faith, and his tender personal love of Our Lord flash forth, making his translation beautiful and very characteristic. His work, robbed of joy, is inconceivable.

No poetry is more transparently joy-inspired than the liturgical hymns. Even the "Stabat Mater" does not grieve to the end, but closes with a thought of eternal bliss, and the "Vexilla Regis" fluctuates between grief at the sight of Our Saviour's sufferings and joy in the Redemption which they win for us sinners. The "Salvete Flores Martyrum" is all joy, as are St. Thomas's hymns for Corpus Christi, the "Adeste Fideles," the "Veni Creator," and many others.

So have the poets sung their happiness. That, like other men, they are dumb in deep grief is one of God's kindnesses to a world quick to forget joy and prone to remember sorrow. Sacred it is, chastening, ennobling; but not for this were we made.

FLORENCE GILMORE.

REFUGE

Altissimum posuisti refugium tuum.—Ps. 90

Not theirs, O Lord, who finger bead by bead
The rosary of dedicated days,
With regular silence and with regular praise,
In fortified cloisters who securely lead
Lives safe from clamor! Oh, not theirs the need
Of blissful contemplation of Thy face—
But ours—who chaffer in the market-place,
And walk the town with weary feet that bleed!

They wear the habit of thine holiness;
Not theirs the agonized striving to attain
Our difficult peace . . . O Lord, we are much less
Than they, and labor in a world profane;
More need have we in secular duress
The refuge of the high God's heart to gain!

THEODORE MAYNARD.

REVIEWS

Religion. Par MGR. GIBIER, Eveque de Versailles. Paris: Pierre Téqui, 3 fr. 50.

This is the first volume of a series to be entitled: "Religion, Famille, Patrie." The series will thus form a complete study of the essential obligations and duties incumbent on every man, those towards God, his family and his country. These are the sacred foundation stones upon which rests the edifice of our temporal and eternal destiny. If those foundations are strong all is well, if they are feeble or insecure ruin threatens both the individual and society.

The learned Bishop of Versailles begins logically with a study of man's duties towards God. The book has all the qualities of the preceding works of the eminent author. In some ways it reminds the reader of "The Faith of Our Fathers" of Cardinal Gibbons. It is popular in style and expression, simple, full of unction, without the least tinge of acrimonious controversy. The presentation of the matter is methodical and logical. In the brief chapters which compose the volume the author gives a concise but exact résumé of what a Christian ought to know in order to render to God the double testimony of his faith and his works. There are four main divisions: religion in general and the Catholic religion in particular, the practices of religion, its doctrines and its works. Under the last head the author considers the works of charity, justice, humility, those peculiar to each state, the works of zeal, and of a larger apostolate. The lessons given are those of a man thoroughly acquainted with the spirit and the needs of his age.

When discussing the obligation incumbent on all to yielding to the claims which religion has upon mankind, Mgr. Gibier shows that to profess it and to practise it is a duty that man owes to his Creator, which parents owe to their family and citizens to society, that it is a duty of all times and places, of all ages and conditions, the supreme duty of man. Every other chapter is as simply and as forcibly developed. The work forms an admirable piece of popular apologetics.

J. C. R.

Cape Cod New and Old. By AGNES EDWARDS. Boston: Houghton, Mifflin Co., \$2.00.

The first discovery of Cape Cod occurred about 1004, when the Norsemen glided into the harbor of what is now Provincetown. After new discoveries by the Italians, Portuguese and French, the Pilgrims made their first landing in America here, and at a later date dotted its coasts with trading posts and settlements. Though this narrow peninsula, jutting out into the Atlantic like an enormous fish-hook, has had a history longer than any place on the continent, though its people have had a large share in the nation's maritime and economic development, Cape Cod itself has ever remained one of the most provincial,

bigoted and unprogressive of places. Its latest discovery as a vacation ground has worked momentous changes, and it is of these that Miss Edwards writes so charmingly. Her book is most opportune, for she is near enough to the old order to transmit its quaintness, and yet in time to welcome the new leaven with enthusiasm. She has caught the spirit of both, and seems to enjoy the contrast: of the landed stock receding from the ever-increasing Portuguese settlers, of the old captains deserting the sea to direct automobile traffic, of cranberries and summer visitors replacing the old industries of fishing and salt-making as the Cape's most profitable source of income. She even views with humor the horror that the old residents must experience at the sight of so many Catholic churches and missions being reared on the soil dedicated to Methodism and to revivals.

Though the essays follow a topographical order, they are more than a guide-book, for the author has skilfully woven into them much interesting historical data, together with wise comment on the industries, religion and characteristics of the people. The book is well illustrated and will interest not only the natives but the summer tourists and all who have read with pleasure the stories of Joseph Lincoln.

F. X. T.

The Mythology of All Races. In thirteen volumes. LOUIS HERBERT GRAY, A.M., Ph.D., editor; **Egyptian**, by W. MAX MÜLLER, Ph.D.; **Indo-Chinese**, by SIR JAMES GEORGE SCOTT, K. C. I. E., Vol. XII. Boston: Marshall Jones Company. \$6.00.

Indo-Chinese mythology may appeal only to the very learned and the specialist. But there is scarcely a student who has given any attention to history who has not felt the strange fascination which Egypt exerts on the mind. Its huge pyramids, its obelisks with their strange hieroglyphics, its sphinxes as silent as the deserts over which they crouch, the ox Apis,—the mysterious Nile which so long hid the source of its waters, Isis and Osiris, all these make us wonder. Among the Romans of classic times, Egypt was looked upon with a peculiar awe and under the strange animal worship of its people Romans thought some dark and incomprehensible mystery was hidden. Then in modern times there are few stories that can compare in interest with the romance attending the discovery of Champollion when he found the key to the strange carving on the monuments of the Pharaohs. Added to all this, the close association of Egypt with the history of the chosen people invests it with an atmosphere altogether its own.

The fascination of the land, Dr. W. M. Müller has to a large extent transferred to his book. While perhaps it is only the specialist who will follow his pages with ease, there is a great deal that will appeal to the general reader. The chapters on the "Worship of the Sun" and the "Osirian Cycle" are especially interesting. The religion of Egypt developed from a crude animism, yet the doctrine of life after death was richly developed. Dr. Müller admits that even in prehistoric times Egypt believed the soul to be immortal. In the "Pyramid Period" the practice of embalming began. Egypt revered the body and endeavored to preserve it intact after death, because it was the tenement of the soul. It believed also in a sanction in the after-life for the deeds done in the flesh; in a pool of fire and torments for the wicked, and a life of bliss for the virtuous. Eternal torture is implied and at times directly stated on their funeral monuments and in their ritual practices, but not so clearly perhaps as eternal bliss.

Dr. Müller brings to the discussion of his subject the widest and soundest scholarship. In the discussion of his difficult task, a presentation of Indo-Chinese mythology, Sir James Scott displays the same qualities. His subject is less known to the general reader, and as difficult as Dr. Müller's, perhaps more so. Those even who are little acquainted with that Far East with

which he is so familiar, will not fail to read with unusual pleasure the "Festivals of the Indo-Chinese" and the "Thirty-Seven Nats" of Burma. As we read these scholarly pages we realize more and more how dim the light of reason can become when entirely left to its own helplessness. But the reading of this volume of the monumental work edited by Dr. Gray and his associates also convinces us that in the midst of their grossest errors men have always preserved the seed of truth which at any moment may bring forth its splendid harvest.

J. C. R.

Interned in Germany. By H. C. MAHONEY. New York: Robert M. McBride Co., \$2.00.

The interest with which this narrative was followed when it appeared serially insures it a welcome in its more permanent book-form. At the outbreak of the war the author was passing through Germany on his way to Russia. He was included in the sweeping order, executed with true German thoroughness and disregard, that all British subjects should be gathered into the prison camps. His earlier experiences are related in "Sixteen Months in a German Prison," to which the present volume, recording more in detail the conditions in the camp at the Ruhleben Race Course, is a sequel. In the beginning the lot of the five thousand prisoners was not an easy one, and it is not Germany's fault that the "Kaiser's guests," as they called themselves, did not succumb to epidemic or insanity. The main purpose of the story, however, is not the German treatment of the prisoners, but the development, through their own initiative and effort, of a most unique communal life. Gradually they evolved an organized scheme of government, had their own police force, provided various forms of entertainment and recreation, bettered the sanitation and hygiene, established stores and banks, introduced religious worship; in fine, converted the camp into a well-regulated community. This seems highly incredible, if one does not realize that the Imperial Government had fulfilled its purpose when the aliens were safely imprisoned, and was quite content to shift its responsibilities of providing for the prisoners.

The veracity of the account seems fully corroborated by Mr. Gerard's "My Four Years in Germany." Its fairness is evident, for Mr. Mahoney, with just cause for bitterness, refrains from much comment on his facts; he impartially acknowledges his gratitude for the scant kind treatment from certain officials and roundly berates the infamy of some pro-Germans among the prisoners. Now that some of our American soldiers are temporarily residing in these camps and accurate statements of their treatment are not yet possible, this sane and complete narrative of conditions should prove of the highest interest.

F. X. T.

Psychology and Preaching. By CHARLES S. GARDNER, Professor of Homiletics and Sociology in the Southern Baptist Seminary. New York: The Macmillan Co. \$2.00.

Psychology is a word to conjure with. Preaching is a leaven for human conduct. Hence may be inferred the felicity of the above title. It suggests an art treated in the light of one at least of the ultimate elements on which that art is based. And such it proves to be. For the purpose of the book is to analyze the intellectual and emotional activities and tendencies that are brought into play in a sermon both on the part of the preacher and of the hearers. In doing this the author draws extensively on modern writers. As he is also professor of sociology, he discusses at considerable length the characteristics of the groups that go to make up the modern audience, and describes the present-day attitudes of laymen outside the Church on religious questions. The book is intended for students of the Baptist ministry and may be welcomed by many. But if one has been accustomed to clear ideas and clean-cut definitions in psychology and to orthodoxy in religion, he will be disappointed with the

volume's perusal, for it is distressing to have to search for what may be useful among so bewildering a mass of errors.

But one is prepared for this at the outset, for Professor Gardner warns us that his psychology is distinct from philosophy. Evolution crops out unexpectedly here and there and skepticism, relativism and subjectivism are freely acquiesced in. Enlightened Christianity, in the author's view, must be adogmatical and pragmatic. Religious belief "is the affirmation of the reality of the supersensible objects and relations which are felt to be necessary for the satisfaction of the fundamental needs of the personality." And the proof is a quotation from the Psalm, "My soul thirsteth for God." As for the religion ascribed to the modern business man, it is hard to see how it is religion at all. The author's sentiments on the Catholic Church may be understood from the words with which he concludes his book: "Christianity almost lost its original simplicity and was corrupted by the elaboration of imposing ceremonies—many of them thought of as having a magical potency—which dwarfed its ethical and social meaning; and was perverted by the establishment of a priesthood which administered magical rites and interposed itself between God and the common people." The helpful suggestions for preaching to be gleaned from this work may be summed up in a few words—To be effective a preacher should combine the intellectual treatment of his subject with imaginative and emotional appeal.

H. A. C.

BOOKS AND AUTHORS

In "The Fetichism of Liberty" (Marxian Philosophical Society, \$0.25) Mr. Harry Waton endeavors to show that Socialism, "which takes for its basis the endeavor after an ever-increasing constraint of the individual by society," is the sole philosophy which can be demonstrated to be "true in theory, in accord with the facts of social life, and therefore realizable." While Catholic students will accept none of the conclusions, and very few of the many brilliant observations, contained in this essay, they will find that Mr. Waton presents his case strongly, and in a manner that is wholly free from the objectionable features which frequently mark the Socialistic-propaganda pamphlet—"Prison Reform" (H. W. Wilson Co., \$1.25) is a compilation made by Corinne Bacon, for the purpose of giving a general knowledge of prison conditions in the United States, and of the forces which aim to improve them. As is inevitable in a handbook of this kind, the citations are of uneven value, and it is somewhat marvelous that the most recent Catholic author on the subject known to Mrs. Bacon is Pope Clement XI.

The thirteen "Great Ghost Stories" (Dodd, Mead, \$1.50), which Joseph Lewis French has selected, include such masterpieces of the eerie as Bulwer-Lytton's "The House and the Brain," Quiller Couch's "The Roll-Call of the Reef," Margaret Oliphant's "The Open Door," Amelia B. Edwards' "The Four-Fifteen Express" and Thomas Hardy's "The Withered Arm," all of which should be read, to secure their full effect, by a sputtering candle about midnight, while the wainscoting creaks and a sighing wind is heard in the pines. The inclusion in the volume of Théophile Gautier's "Clarimonde," however, with its maudlin confessions of an unfaithful priest, is, to take no higher ground, an error in literary taste.—"Tales of War-Time France" (Dodd, Mead, \$1.25), is a collection by French contemporary authors well translated by William L. McPherson, which show a fresh artistic development in the short story. Some of the writers, Jean Aicard, Mme. Lucie Delarue-Maldrus, Pierre Mille, are well known to the French public, while the others, Maurice Level, Frédéric Boutét René Benjamin and Alfred Machard, are newcomers. The tales themselves are centered about the war: the soldiers at the front, the wives, mothers and sweethearts at home, the aviator, the spirit of Alsace, the foreign soldier and the wounded poilu. The stories

are simple in plot, but with the necessary twist of thought and emotion to make them interesting. With this singleness of thought, a conciseness, a unity of impression and an emotion that is always kept suppressed, the tales are quite artistic. The ending is a novel feature; it comes suddenly and naturally and inevitably carries with it a surprise.

These stanzas by Gerald H. Crow, entitled "*Ad Dominam Suam Mariam Virginem*," are among the finest in the book of "Oxford Poetry, 1917" (Longmans, \$0.50):

O Lily, Lady of Loveliness,
O tender-hearted, marvelous-eyed,
Bend from Thine aureate throne and bless
The lonely people and comfortless
At Jesu-Mass and Vespertide.

And bless the mighty and proud of mien,
The scornful folk that pity and pass—
For they are lonely as none have been,
The proud that lack on whom to lean—
At Vespertide and Jesu-Mass.

And bless before Thou makest end
Both me and mine in sorrow and pride,
Where frankincense and prayer ascend
And kneeling lilies whisper and bend,
At Jesu-Mass and Vespertide.

In "The Confessions of a Browning Lover" (Abingdon Press, \$1.00), by John Walker Powell, the author's gentle modesty disarms criticism, and, in point of fact, we have no disposition to criticize in an unfavorable sense any of his literary principles. It is only when he advances with more assurance his ethical and theological views that one suffers something of a shock. The writer, as we gather, is a doctor of divinity, or at least a minister of the Gospel. Yet one reads on page 126, "Suppose the Church to have been wrong in a thousand particulars, . . . cut even the historical accuracy of the New Testament or the ultimate validity of Saint Paul's interpretation of the crucifixion of Jesus; still . . . the essential truth of Christ's religious and ethical teachings have not been touched." This is only a specimen of the attitude taken towards religious truth throughout the book. On page 135 we read: "The open-hearted reader may get more sound theology from Browning than from his minister"; and, in fact, one fears that this may be true of Dr. Powell's own congregation. We may indeed marvel at such a surrender of faith, but we may reflect that the writer is only another of those who overturn the foundations of belief and still serenely hope that the ornamental superstructure will remain intact.

The popularity of "The Best Short Stories of 1917" (Small, Maynard, \$1.50), edited by Edward J. O'Brien, seems attested by the fact that it is now in its second printing. This annual collection of the best magazine stories into more permanent book form is a commendable but unsatisfactory task. Tastes differ so egregiously and the short story is such a mobile and fluctuating medium that any choice, however it might interest, would scarcely satisfy the critical mind. Mr. O'Brien seems to realize this, but he is not therefore less dogmatic; he endeavors to assign with the accuracy and precision of a schoolmaster relative values to stories that range from somber tragedy to lightest fantasy. As to the collection itself, there are fewer war stories than one would expect, far too many tinged with pessimism and despair, and a fair sprinkling of the impressionistic and ultra-realistic type. In his introduction the editor is not thoroughly optimistic about the technique of our American writers; the reviewer is inclined to be less optimistic about their ethics, if he may judge them by these tales.—Timely for the vacation reading of the schoolboy is a story of a summer's sport, with adventures thrilling and heroic, which fall to the lot of boys of sterling character. In his story of the Maine coast and its fisheries, Albert W. Tolman has done just this.

Percy Whittington's reclamation will interest any American boy, and the hero, "Jim Spurling, Fisherman" (Harper, \$1.25), will surely gain his admiration.

"The Democracy of the Trees" (Gorham Press \$1.00) by Edward Andrews, is a small volume setting forth the various phases of Christian service in the novel form of an adaptation of Joatham's parable of the trees to democracy and what it needs and expects from its citizens. The general scope of the author is commendable, laying stress as he does upon the great need of religious principles as the guide and norm of the State as well as of the individual. But the religion he advocates is too vague to be useful. It never becomes more explicit than righteousness, spiritual ideals and religion in general. Then we are regaled with the old popular fallacies and faded Protestant myths which to the initiated are beginning to be a bore. This sentence, for example, among many like it: ". . . modern progress of the best kind received its greatest impulse by the Reformation movement," in the light of what is, registers a distinct jolt to any mind attuned to the present and not still immersed in the complacent assurance of a past generation.—"Christ's Challenge to Man's Spirit in this World Crisis." (Longmans, \$0.75.) Advent addresses delivered at the Cathedral of St. John the Divine, New York, by George William Douglas, D.D., S.T.D., is a book containing four sermons entitled "Christ's Challenge to the Spirit of Man," "What Spoils the Human Spirit, Pride," "Laying Hold on Eternal Life," and "The Transfiguration of Humility." The author has stressed a growing conviction which seems to have burst forth like an inspiration. "The great surprise of life these past three years has been the spirituality of it." "Many intelligent men had supposed that if you develop the intellect, man will thereby of himself alone outgrow what is brutal in him." A practical consequence, not insisted upon in the addresses, is the Catholic contention that education without religion must necessarily lead to disaster. A description of our school system might properly have furnished the author with an application of much point and force.

As Lieutenant C. E. Andrews, the editor of "From the Front: French Poetry" (Appleton, \$1.00) admits in his preface, the soldiers in this war, if we except Rupert Brooke and one or two others, have produced very little poetry that is likely to live. Most of their immortal lines have been gathered in this book, together with a vast deal of other lines that are only verses. This prayer, "Before Action," by Lieutenant William Noel Hodgson, however, has poetry in it:

By all the glories of the day
And the cool evening's benison,
By that last sunset touch that lay
Upon the hills when day was done,
By beauty lavishly outpoured
And blessings carelessly received,

By all the days that I have lived,
Make me a soldier, Lord.
By all of all man's hopes and fears,
And all the wonders poets sing,
The laughter of unclouded years,
And every sad and lovely thing;
By the romantic ages stored
With high endeavor that was his,
By all his mad catastrophes,
Make me a man, O Lord.

I, that on my familiar hill,
Saw with uncomprehending eyes
A hundred of Thy sunsets spill
Their fresh and sanguine sacrifice,
Ere the sun swings his noonday sword
Must say goodbye to all of this;
By all delights that I shall miss,
Help me to die, O Lord.

EDUCATION

The Federal Government and Education

IT was a wise scholastic who premised that things were not to be multiplied without good reason. In his own day, he was accused, no doubt, of a fondness for the obvious, and thereupon relegated to the dust of his own bookshelves. But a good grasp on the obvious is a most useful possession, and whosoever can state it as well as the author of the tables of addition and multiplication, for instance, deserves a monument more lasting than bronze. Many of our troubles, I think, arise from the fact that we like to eschew the happy obvious, to imitate Icarus. Unfortunately for the parallel, not all of us fall into the sea. But somebody always suffers.

GOVERNMENT BY AMENDMENT

JUST at present, a band of well-meaning educators, attached to that somewhat amorphous but exceedingly powerful body, the National Educational Association, is advocating the creation of a Federal Secretary of Education, thereby eschewing the obvious fact that public education is the concern, not of the Federal Government, but of the several States. This personage "shall sit in the cabinet," and shall have a competent and complete apparatus of under-, assistant- and subsecretaries, with whatever additional factotums and experts may be deemed useful or necessary. How all this brave show is to be created, except by another Constitutional Amendment, is not clear; certainly, it does not seem to fall under the classification of measures absolutely necessary for the continuance of the war. But one of the cheapest and readiest political shortcuts we have today is the Federal Amendment. That venerable document, the Constitution, once a classic statement of fundamental principles, is assuming the voluminous proportions of a statute-book. If certain extremists have their way, old Jim MacKenzie, time out of mind, the village tippler, will soon fall under its reforming influences, while cigarettes, coffee and pie are marked by hordes of other cranks, for successive destruction through the agency of one or more Federal Amendments. Since these things are possible, there is no good reason why a Secretary of Education should not be created, his powers defined in detail, and the salary of his office-boy fixed for all time, or until the next Administration, by an Amendment to the Constitution of the United States of America.

LOCAL CONTROL IMPERATIVE

THE constant attempt to break down the proper relations between the States and the Federal Government," said H. St. George Tucker, in his lectures on the Storrs Foundation at Yale, in 1916, "is certainly a great cause for alarm." "Too much centralization is now our danger," wrote John Fiske, in "The Critical Period of American History," "as the weakness of the Federal tie was our danger a century ago." By constitutional provision, in time of war much power is centered at Washington. That is the case today, and there is always a tendency to retain measures adopted during a period of stress, after the exigencies which justified them have passed away. War is a poor time for tinkering with the Constitution. The thirteen original States proceeded wisely in ordaining a Federal Government of strictly enumerated powers, and while they transferred certain ancient rights from the States, they also framed the Tenth Amendment, whereby the powers not granted in the Constitution, are reserved to the States or to the people. And most wisely indeed did the founders make no enumeration whatever of any Federal power to found or to control a public system of schools within the States. "It has been well settled always," writes Tucker, "that among the duties and rights which pertain to the States of the Union, is that of understanding and controlling the education of the children of the State." He subjoins the reason. "Perhaps the wisdom of the founders of the Constitution has been shown in no greater degree than

in leaving this important domestic duty in the hands of the government which is closest to those whom it affects."

PRUSSIAN METHODS IN EDUCATION

TRUE, the National Educational Association, the advocate of this plan, so dangerous to every private system of education which, in accordance with American ideals, wishes to retain its independence, hastens to affirm that the scheme involves no Federal monopoly of education. "We believe that the administration and control of public education should be left in the hands of the several States," protests the president of the Association, Dr. G. D. Strayer, in the *New York Times*, for July 21. However the Association may protest, it is surely clear that the plan of appropriating Federal funds for local schools, under conditions laid down by a Federal board at Washington, is but the opening wedge for a policy of pure governmental control. In effect, the plan is simply this: "Conduct your local schools, as you please. That is your right. But if you do not conform to the ideals set up at Washington, you need look for no help from the Federal Government." If this is not governmental control, it is the most dangerous imitation of that menace which has as yet appeared in this free Republic. It is nothing more nor less than "souperism," a policy which under the name of "patronage," has long been popular with grimy politicians. But it has no place in a government which is fighting to make the world safe for democracy. Every Catholic, every citizen interested in the freedom of education, should see that his vote goes to no Senator or Congressman who favors this insidious, unconstitutional attack upon local self-government in the schools.

THE SCHOOL IN POLITICS

THIS is an objection which the proponents of the new plan for diverting Federal funds, have thus far met by silence. But not only is the scheme an attempt to overturn the constitutional balance of Federal and State power; it is further open to grave objection on the grounds that it will inevitably draft a new army of office-seekers, and may easily make the State educational systems mere pawns in the game of politics. Writing to William Johnson, nearly a century ago, June 12, 1823, Thomas Jefferson said:

I believe the States can best govern our home concerns, and the general government our foreign ones. I wish, therefore, to see maintained that wholesome distribution of powers established by the Constitution for the limitation of both; and never to see all offices transferred to Washington, where, further withdrawn from the eyes of the people, they may more secretly be bought and sold as at market.

A cognate thought is thus expressed by another statesman, born and bred far from the regions in which the older doctrine of States Rights was carried to a logical conclusion:

If there were centered in Washington a single source of authority from which proceeded all the governmental forces of the country—created and subject to its will—upon whose permission all legislative and administrative action depended throughout the length and breadth of the land, I think we should swiftly demand and set up a different system. If we did not have States, we should speedily have to create them.

What Mr. Charles E. Hughes here says of the necessity of keeping in their pristine vigor, coordinate, yet in their own spheres independent, the powers of the State and Federal governments, has a direct application to the matter in hand. The question of education is too vast, too far-reaching, too much an affair of local interest and concern, to be administered or controlled by a Washington board. If the States did not now control education, we should be obliged, in Mr. Hughes' phrase, to create a State control.

PREFECTS FROM WASHINGTON

IT is somewhat irritating that one cannot write today of the relation of the State to the Federal government, without being dubbed a "secessionist." The correct doctrine touching

the right of the State to manage its own concerns, originated with the founders of the Constitution, and is no more "secessionist" than Miss Ophelia. But there is a solemn warning in the following words, not written by the late Jefferson Davis, but by that rock-ribbed Northerner, John Fiske:

If the day should ever arrive (which God forbid) when the people of the different parts of the country shall allow their local affairs to be administered by prefects sent from Washington . . . on that day the progressive political career of the American people will have come to an end, and the hopes that have been built upon it for the future happiness and prosperity of mankind will be wrecked forever.

We cannot safely put the control of local education in the hands of "prefects sent from Washington." Yet that is the logical, the inevitable outcome of the plan to federalize the schools, proposed by the National Educational Association. "Were we directed from Washington when to sow and when to reap," wrote Jefferson, "we should soon want bread." The motives which have brought this scheme into public notice at this time, may be left in abeyance for the present. But all citizens, interested in freedom of education, will see in this proposed departure from constitutional government, a plan to withdraw the schools "from the eyes of the people," establish at Washington an educational bureaucracy, and if not to sell the offices connected with it, ultimately to make education in the United States a government monopoly.

PAUL L. BLAKELY, S. J.

SOCIOLOGY

Juvenile Delinquency in War-Time

WHETHER or not the manufacture of that saccharine mixture known to the youthful population as "taffy" be a necessary industry in war-time is a matter open to dispute. To Johnny and Sue, a world without taffy, and taffy vended at a reasonable rate, is an exceedingly abnormal world. With this view, the anxious manufacturers very probably agree. Trifling as it may seem, the question is directly in line with graver interests. The most serious task which faces the civil authorities is to combine the maintenance of normal domestic conditions in times which bring demands that are far above normal, with the complete satisfaction of military necessities. It would not be safe to leave anything undone which might bring the war to a speedy and successful conclusion, but at the same time we must so order domestic needs that little reconstruction will be called for when peace is declared.

CONDITIONS AT HOME

NO small part of the war-problem is the adequate protection of the child. For reasons that are economic as well as Christian and humanitarian the children must be the last to suffer. The proposal to take them from the home and the school, placing them, under the plea of military necessity, in the fields and the shops, has met with a fairly definite rejection throughout the country, although we may look for plentiful evasions of the child-labor laws during the next twelve months. But unless we at once adopt a policy of vigilance, we shall, as the war continues, be obliged to meet a vastly increased juvenile delinquency calendar. To believe that we can escape without serious effort what has overtaken every other country now at war would be a fatal error. Complete figures are not at hand, but a number of cities are even now witnessing overcrowded juvenile courts and correctional institutions. Buffalo reports, for the year just closed, a larger number of violations of the school and labor laws, "an alarming number of arraignments for petty larceny," and "many children brought into court as ungovernable or disorderly, especially among those who are employed." In Cincinnati, the delinquency cases between April 1 and November 1, 1917, exceeded by twenty-one per cent the

cases in the corresponding period for 1916. Columbus reports that the delinquency record for 1917 is greater than the average of the preceding three years by fifty-four per cent, and Detroit notes an increase of about fifty per cent in the winter of 1917-1918. New York shows a slight increase which is attributed to "mothers going out to work." While Philadelphia, Washington, Kansas City and Denver show conditions that are normal, in Indiana, Illinois, Iowa, Minnesota and California the requests for admission into the State reform schools are far more numerous than in preceding years.

IN ENGLAND

THESE facts, while by no means conclusive, seem to indicate that the factors which have caused an increase of juvenile delinquency in England and on the continent are beginning to operate in the United States. England's experience should be our warning. As early as May, 1916, Sir Edward Troup, Under-Secretary of State at the Home Office, called the attention of the Justices of England to the "increase in the number of offenses by children and young persons under sixteen years of age." Statistics from seventeen of the largest cities showed an increase that was startling. In larceny cases, it was nearly fifty per cent, "but there were also more charges of assault, malicious damage, gaming, and offenses against the education acts." As one of the most potent causes bringing about this dangerous condition, Mr. Cecil Leeson, an English authority, quotes the short-sighted policy which took over more than 1,200 school buildings for war work. The dispossessed children were either put on part-time, and this gave them an ample leisure which they spent in the unhealthy environment of the streets, or they left school altogether to take up factory work. The report of the Committee on Juvenile Education in Relation to Employment shows that the effect upon the morals of the children was decidedly bad. Unfortunately, too, because of enlistments and conscription, the probation system was seriously interfered with, and in some localities was practically suspended. Summed up, the increase in juvenile delinquency can be traced to the partial breakdown of the school and the probation system at the very time when the customary safeguards for the child had been greatly weakened.

ON THE CONTINENT

REPORTS from France, Germany, Italy and Russia, although less detailed, tell practically the same story. According to a recent bulletin of the Children's Bureau at Washington, the evidence that juvenile delinquency has greatly increased in France is not so clear. It is suggested, however, that the smaller number of arrests in Paris in 1915 may be due "in part, at least, to a relaxation of police surveillance." Marseilles and Rouen show an increase, and the *Revue Pénitentiaire* calls attention to "the number of school children one meets daily on the streets, where they are learning habits of laziness and vagabondage," and calls upon the authorities to enforce the laws for the protection of the child. In Germany, a general increase was reported towards the end of 1915, and two years later Judge Koehne of Berlin wrote that conditions had hardly improved. The causes are variously stated as the breaking up of the home, due to the death of the father, the weakening of the continuation schools, and the consequent exploitation of the child for war work. Writing in the *Rivista di Discipline* for April 1, 1917, Giulio Benelli finds a notable increase throughout Italy, due to homes broken by the absence or death of the father, the employment of mothers and children in factory work, and the diversion to war purposes of funds usually employed for the protection of youth. He also notes that "one of the main causes is the inefficient work of the magistracy in guardianship cases." In disrupted Russia, as might be expected, the effect of the war upon children, especially upon young girls, is sad beyond description.

THE PLAIN LESSON

THE lessons to be drawn from this sad record are plain and manifold. We must prepare, and at once, for *preventive work*. A stitch in time saves nine, and in many cases reconstruction is a disheartening, if not an impossible, task. To begin with, it is imperative that nothing be allowed to interfere with the schools, with the strict enforcement of the child-labor laws, or with the work of our city probation and attendance officers. Since the need of all these agencies is greater in war-time, they should, on the contrary, be strengthened. On the part of our Catholic institutions, while retaining to the full their autonomy, an even closer and more cordial cooperation should be established with the attendance and probation officers. There was a time when Catholics looked askance, and the look was justified, at the work of these officials, but that time, at least in the larger cities, may be said to belong to ancient history. Many priests have learned by experience that the help they can give is beyond price. These officers are public servants, and there seems to be no valid reason why we should not use what they are ready, and often anxious, to give us.

WHAT CATHOLICS CAN DO

EQUALLY important is it in these unsettled times that we make the fullest use of the parish system for the protection of our children. In the school, our Sisters and Brothers can acquaint themselves with home conditions, and at once report anything out of the ordinary to the superintendent or to the pastor. The pastor cannot be expected personally to investigate or supervise every case involving danger to a child, but here is his opportunity to enroll the associates of his Sodality, the Holy Name Society, and the Conference of St. Vincent de Paul, as active members of a vigilance and visiting committee. In some localities, these devoted men and women act as genuine "Big Brothers" and "Big Sisters," and their work, because of the spirit which animates them, is enlightened, patient and effective. There is no reason whatever why delinquency should increase among our Catholic children during the war. In fact, if we employ the means at our disposal at once and perseveringly there is every reason to believe that it can be greatly lessened. The child is the hope and the pledge of the future. Upon him, humanly speaking, depends the force and vitality of the Church and the State of the next generation. Few of us can work for the Church in foreign missions; many of us are unable to serve our country on the field of conflict. Here is our opportunity to do "war work" of immense value. To help the child is practical patriotism, practical religion, practical love of God.

P. L. B.

NOTE AND COMMENT

Creighton University
Summer Sessions

THE *Creighton Courier* announces the success of the sixth summer session of the University, with an enrollment of 227 students. One of the notable features of the year is the large number of applicants for the Master's degree. Many of these had taken their Bachelor's degree in other institutions. Nineteen States and Canada are represented among the students and almost twenty Religious Congregations have members enrolled in the various courses. This sufficiently indicates the value of the summer sessions. As an additional educational and recreational feature select moving pictures are displayed on Mondays and Fridays. Ample provisions are thus made to render it possible for all our Catholic Sisters, who so desire, to secure their degrees from a Catholic university. Similar opportunities are likewise offered them in other parts of the country.

Chaplains Over Age Limit
Requested by Pershing

AN unusual appeal for 100 chaplains who are over the regular age limit of forty-five years has been issued in accordance with the request of General Pershing. This information is offered by the Religious Publicity Service of the Federal Council of the Churches of Christ in America. It is stated that the men thus appointed will serve in a general capacity in disembarkation ports in France or in other large centers, away from the firing line. Applicants for appointment to these posts must be men "of mature experience, outstanding personality, and of exceptional caliber in every way." No preliminary training at the Chaplains' School will be required of them. It is added that applications are being received by the Rev. Clyde F. Armitage, Secretary of the General Committee on Army and Navy Chaplains, Woodward Building, Washington, D. C. Another item of interest is the new Navy ruling, according to which the uniform of the chaplains now becomes identical with that of other officers. In place of the single-breasted clerical coat and black braid, they are now to wear the regulation double-breasted coat, gold braid on sleeve and cap, and epaulets of the same type as for other officers.

Laws to Abolish
Illiteracy

THREE drastic educational bills, aimed as a "blow at illiteracy," were recently enacted into law by the New York legislature. "Education," says the *Knickerbocker Press* of Albany, "is no guarantee of morals, but the absence of any schooling is a real source of danger." The three measures are thus summarized:

The first provides for the training of teachers to give instruction to illiterates over the age of sixteen. The second makes it mandatory for all minors between the ages of sixteen and twenty-one, who have not such ability to speak, read and write English as is required for the completion of the fifth grade in the public schools, to attend either day or evening classes until they have reached that standing. They may go either to public, private, parochial or industrial schools, and either day or night, as they wish, but sufficient penalties are provided, both for the minors and for those who have control of them or who employ them in violation of the act, to make sure that they will get the required instruction. The third bill provides for the establishment and maintenance in cities and in union free school districts of the classes necessary to carry out the plan.

It is of the utmost importance that Catholics take an active interest in the education of the immigrant. Opportunities should be provided for all Catholic immigrants to receive their patriotic training through Catholic sources. Our school buildings can readily be used for this purpose in the evenings, while our Catholic parish organizations can supply an efficient teaching staff. The New York legislation is typical of similar laws that will doubtless be enacted elsewhere. The Church in America could desire no better opportunity than this for the exercise of her Divine apostolate, while Catholics can repay in no better way the lasting debt of gratitude they owe their native land.

K. of C. Follow
the Flag

TO their familiar slogan, "Everybody Welcome and Everything Free," the K. of C. have added the new watchword: "Follow the Flag!" This implies that wherever American troops may be stationed, there will the Knights of Columbus be found at their service. They have recently opened a club in London and have decided to erect recreation huts for such of our fighting men as by mischance may be interned in Switzerland. No small part of the work of the Knights of Columbus secretaries, we are furthermore told, consists in finding information concerning soldiers at the request of friends at home. "The case has yet to be recorded where the efforts of a chaplain or

a secretary have failed to bring eagerly awaited news to those who desire it." So too a letter addressed to a soldier and given in care of the K. of C. is certain to find its destination. But more and more men are needed who are willing to devote their skill and their energy to the boys in camp or at the front, men between forty and fifty years of age, machinists, traffic managers, bookkeepers, stenographers and others eager for this service. Even when the 2,000 men called for now are enlisted, there will still constantly be need for more. The last party sailing for France included, besides a number of chaplains, seventy secretaries and the famous major league ball player, "Johnny Evers." We are assured that the national pastime is nowhere more popular than with the boys "over there." All the home activities are at present consolidated, at the Order's headquarters in New Haven, under the direction of William J. McGinley, Supreme Secretary of the Knights of Columbus.

Soldier and Sailor Insurance

THE popularity of the Soldier and Sailor Insurance may be gauged by the fact that up to June 28 the Bureau of War-Risk Insurance had written \$21,566,000,000 insurance, representing 2,570,455 applications. The average amount of insurance applied for is \$8,387. In some battalions and regiments every man has taken out an insurance, while in certain units every man is insured for the maximum \$10,000. General Pershing recently sent the following cablegram to Secretary McAdoo:

All ranks of the American Expeditionary Forces appreciate deeply the generous measure the Government has taken to provide insurance for their families, in proof of which more than 90 per cent of men have taken out insurance. To wisely provision for their loved ones heartens our men and strengthens the bonds that unite the Army and people in our strong determination to triumph in our most righteous cause.

Thus the Government insurance is looked upon in the army as an element of victory.

A Ruby Fund for the Colored Missions

REFERENCE to jubilee celebrations is rarely made in our pages, but there is one we must not overlook for the sake of the cause it represents. Forty years ago, on August 4, Mgr. John E. Burke, General Director of the Catholic Board for Mission Work Among the Colored People, received the plenitude of the holy priesthood. Soon after, when Cardinal McCloskey decided to establish a church for the colored Catholics of the eastern metropolis, the young levite volunteered for the work. The entire energy of his heart and soul were thenceforth given to the race which in many ways has suffered such cruel wrongs at our hands. We can well understand, therefore, with what enthusiasm he entered upon the larger field of national apostolate which opened up to him when in 1907 the Colored Mission Board was created and the vast territory it embraced was entrusted to his zeal. Yet it is not of this that we wish to write here, but rather of what is of greater practical moment at the present time, and that is the "Ruby Fund." So far from accepting any personal gifts, Mgr. Burke has himself offered the first donation towards a \$40,000 jubilee fund which is to be placed out at interest for the great cause he represents, and which is to be held in reserve while additions will gradually be made to it. Although his own modest request is confined to \$40,000, the Catholics of the United States will certainly forget that it is only his fortieth year, or will double or treble that sum. He writes:

We beg every bishop and priest in the country to send us at least one dollar for the fund. Every religious community of men and women, every school, college and academy; yes, every society of every church we pray to have on its list of

subscribers. Who will begrudge this small offering? Who cannot afford it?

Several of the clergy have already remembered Mgr. Burke with a check of \$40.00, and a New York lady, enclosing a check of \$50.00, quite properly remarks in her letter that New York alone, which has witnessed his labors and struggles for the colored race since 1883, should round out the full sum that is asked for the noble work of giving the negroes the Faith.

President Indorses U. S. Employment Service

THE great strain placed upon our industries by the war calls at the present moment for the utmost husbanding of our available manpower. The purpose of the Government is to centralize all the recruiting agencies of civilian labor engaged in war work. We here give in its entirety the message of the President:

For more than a year it has been our pride that not our armies and navies only, but our whole people is engaged in a righteous war. We have said repeatedly that industry plays as essential and honorable a role in this great struggle as do our military armaments. We all recognize the truth of this, but we must also see its necessary implications—namely, that industry, doing a vital task for the nation, must receive the support and assistance of the nation. We must recognize that it is a natural demand—almost a right—of anyone serving his country, whether employer or employee, to know that his service is being used in the most effective manner possible. In the case of labor this wholesome desire has been not a little thwarted owing to the changed conditions which war has created in the labor market.

There has been much confusion as to essential products. There has been ignorance of conditions—men have gone hundreds of miles in search of a job and wages which they might have found at their doors. Employers holding Government contracts of the highest importance have competed for workers with holders of similar contracts, and even with the Government itself, and have conducted expensive campaigns for recruiting labor in sections where the supply of labor was already exhausted. California draws its unskilled labor from as far east as Buffalo, and New York from as far west as the Mississippi. Thus labor has been induced to move fruitlessly from one place to another, congesting the railways and losing both time and money.

Such a condition is unfair alike to employer and employee, but most of all to the nation itself, whose existence is threatened by any decrease in its productive power. It is obvious that this situation can be clarified and equalized by a central agency—the United States Employment Service of the Department of Labor, with the counsel of the War Labor Policies Board as the voice of all the industrial agencies of the Government. Such a central agency must have sole direction of all recruiting of civilian workers in war work; and, in taking over this great responsibility, must at the same time have power to assure to essential industry an adequate supply of labor, even to the extent of withdrawing workers from non-essential production. It must also protect labor from insincere and thoughtless appeals made to it under the plea of patriotism, and assure it that when it is asked to volunteer in some priority industry, the need is real.

Therefore, I solemnly urge all employers engaged in war work to refrain after August 1, 1918, from recruiting unskilled labor in any manner except through this central agency [The United States Employment Service]. I urge labor to respond as loyally as heretofore to any calls issued by this agency for voluntary enlistment in essential industry. And I ask them both alike to remember that no sacrifice will have been in vain, if we are able to prove beyond all question that the highest and best form of efficiency is the spontaneous co-operation of a free people.

To bring the U. S. Employment Service to the notice of the public an extensive advertising campaign has been planned, similar to that conducted in the interest of the Liberty Loan and the Red Cross. It is looked upon as the best means of speedily eliminating all the present unnecessary shifting of labor in our essential war industries.